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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., September 25, 1924

NEW SERIES
VOLUME XXVI, No. 29

The Record reported the Sunday School of First Church, Columbus, averaging 60 during the summer. It should have been 600.

There are trees still living in America which are said to have been here when Solomon was sprinting around Jerusalem as a boy.

Mr. A. E. Pardue becomes educational director and pastor's assistant at Murfreesboro, Tenn. He and his wife are graduates of the Bible Institute in New Orleans.

Secretary E. D. Solomon writes highly commending two Louisiana preachers who have recently come to Mississippi; Brethren D. A. Youngblood to Fifth Avenue, Hattiesburg, and S. C. Rushing to Raymond.

R. A. Walker, gospel singer, writes that Brother J. R. Nutt and he have just closed a gracious meeting with E. M. Gentry at Hemphill, Texas. Crowds numbered 1,500 and 25 grown people were baptized. Others joined by letter and statement.

Brother H. L. Spencer, who recently resigned at Mounds, Ill., spent a few days with old friends in Mississippi on his way to the Ft. Worth Seminary, which he enters for finishing his theological course. While at Mounds he led in the building of a \$40,000 church and a comfortable parsonage.

The Biblical Recorder and The Western Recorder oppose the creation of any more boards by the Southern Baptist Convention. All right, we are with you. But—and we should like for all boards to hear it—please let the boards we have do the work, and keep on serving the constituency of the denomination, and not buck when any new work is assigned them or suggested to them.

Pastor J. W. Storer of Greenwood spent his vacation on an auto trip through Mississippi, Alabama, Georgia, South Carolina, North Carolina, Virginia, and going a fishing. He reached home in time for September work. In his Church Calendar he says: "It is a matter of pride to us that our most efficient Sunday School Superintendent and Deacon, W. M. Whittington, was the successful candidate for nomination to Congress at the August primary. He has every qualification needed to make his tenure of office one of great benefit to the state he serves, and prepare the way for yet greater preferment at the hands of Mississippi voters."

Brother W. S. Landrum gives a Sunday afternoon to Jupiter Church in Simpson County. Recently Brother T. W. Greene started a meeting here on Sunday and Brother E. G. Evans of Lexington came Monday night. It was a fine spiritual feast and six were added to the church, five by baptism and one restored after being out of the church for twenty years. This church has only about 35 or forty members, having been organized about a year ago. During the drought the members met and prayed for rain several days. The rains came and they will make half a bale of cotton to the acre and plenty of corn. The women have given hens and chickens and the men set apart special acres of crops for the campaign.

Mr. E. L. Hon of DeLand, Florida, was elected General Manager of the Ridge Crest Assembly by the Education Board.

The secular papers report a union meeting at Yazoo City, participated in by the Methodist, Baptist, Episcopal and Presbyterian Churches.

"You may kill me, but you can't run my court," said Judge Chrisman to a mob at Brookhaven many years ago, when one of them drew a gun on him at the courthouse. They didn't do either.

The churches at Eupora and Pheba have called Brother Harvey Gray and he is already located at Eupora. We are glad they have called him back to Mississippi, and wish him a long life and plenty to do.

Writing with reference to the Layman's League of Clarksdale which the secular papers reported as composed of Protestants and Catholics, Brother D. A. McCall says the Catholic priest denounced the league and warned his people against it.

Most Protestants object to governments sending representatives to the Vatican, that is to confer with the Pope as ministers or ambassadors. But some Protestant governments justify this action by claiming that the old fox on the Tiber needs watching and they send men there to watch him.

Brother Theo. Gayer, once pastor at Aberdeen, now in Tennessee, writes commending Dr. Mariner, the newly elected pastor at Leland. He says there is no better pastor or finer spirit, a great preacher and loyal to the whole denominational program. He has served efficiently in Tennessee, coming to us from Humboldt.

Next week will be published an appreciation of Mrs. Julia Evans Bozeman taken from the Meridian Star. She was the widow of Dr. J. W. Bozeman, one of the best beloved ministers in Mississippi. She was through the years the faithful companion of her husband's labors and active in Christian service to the day of her death. Her church was her greatest joy.

Gospel Singers Mr. and Mrs. J. L. Blankenship are at present (Sept. 14 to 28th) singing for a splendid revival meeting with the First Baptist Church of Mangum, Oklahoma. Pastor B. M. Jackson is doing his own preaching. During the past eight months, the Blankenships have sung for sixteen revival meetings in Texas and Oklahoma with a result of over eleven hundred additions to the churches where they have labored.

Brother L. E. Roane writes that the 49th session of the Calhoun Association at Slate Springs elected Brother C. H. Ellard moderator, E. A. Dye clerk, and A. L. Roane, treasurer. The introductory sermon was by J. M. Spikes from the text, "He that putteth his hand to the plow and turneth back is not fit for the kingdom." Brother T. W. Greene and Miss Mamie Slaughter represented the Convention Board and the Woman's Work. There were 26 churches represented the first day and nine yet to report. There were several visitors from other Associations. The reports were good and well discussed. The entertainment was up to the standard. Next meeting will be at Derma.

Mrs. Margaret Allison of East St. Louis is 95 years old and has not missed attendance at Sunday School in 90 years.

A layman writes commending what has been said in the Record about praying through to success. A good many people are feeling that way.

It is said that there are 242 Masons in the French House of Deputies and that they form a "bloc" working for the separation of church and state and other anti-clerical measures.

Dr. Harry Emerson Fosdick, who has raised such a commotion among the Northern Presbyterians, has announced that he will sever his connection with the First Presbyterian Church of New York.

Dr. A. C. Watkins is now assistant to Dr. M. O. Patterson in the Department of Christianity at Mississippi College. He would be glad to serve any church in reach of Clinton either as pastor or supply. He is too well known to need any word of commendation.

It is said that at Johns Hopkins they have strengthened a man's backbone, by using a part of his shin bone. Good! We know a whole lot of people who might stand up for a good cause and do a whole lot less kicking by taking from the shin and putting it on the spine.

It is said that a community revival is being conducted at Indianola by Bishop Bratton of the Episcopal Church under the auspices of the Methodist, Presbyterian and Episcopal Churches. The night services are held in the American Legion Hall. Every morning the bishop lectures on church history at his own church.

Brother J. H. Lane writes: Brother A. F. Davis of Tylertown will have a spare Sunday or so, that he would be glad to give to some church or churches. He has been preaching all the while, where he was born and reared. He is a splendid preacher, most excellent pastor and is loved and esteemed by all in South Mississippi. Write him at Tylertown.

Mount Vernon is the name of a new church organized in Carroll County, seven miles from Black Hawk, by Brother O. S. Vernon of Itta Bena. Fourteen went into the organization and 69 were added in a meeting. There were 15 from the Methodists and five from the Campbellites. It is thought a number of others will join at the next monthly meeting. This report comes from Brother L. Asly, clerk of the church.

Among the questions asked at one of the vacation programs for the school of the Baptist Church of Newburyport, Mass., were the following: Who was the first tentmaker? Who was the first musician? Who was the first silversmith? Who was the first hunter? Who was the first shipbuilder? Who was the first naval commander? Who was the first slave? Also, find the middle verse of the Bible; the verse which contains all the letters except G; which compares the Word of God to a looking glass, to a well of water, and to a sword. Pupils were asked to search the scriptures and be prepared to give an answer. We have seen programs for college faculty clubs which were worse.

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AN EXPOSITION
1st Jno. 3:13-14
By W. A. Sullivan

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end the Son of God was manifested that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him, and he cannot sin because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God".

Now in interpreting this passage it is well to call attention to two erroneous views:

1. The View of The Sinless Perfectionist: The Perfectionist insists that we have here in 1st Jno. 3:9 the plain positive statement that one who is born of God does not commit sin, and cannot sin. Therefore he concludes that whoever sins is not born of God.

But that view contradicts John's statements in the same letter at another point, (1st Jno. 1:9-2:2):

"If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness * * * If any man sin we have an Advocate with the Father, Jesus Christ the Righteous: and he is the propitiation for our sins".

The Sinless Perfectionist also contradicts himself. Two outstanding points in all his interpretations are: (1) The child of God cannot sin. (2) But the child of God may fall away and be lost.

But let us observe: (1) If God's child were to fall away and be lost, it would certainly be because he had sinned after having become a child of God. (2) But the Perfectionist says that God's child cannot sin at all. (3) Therefore if the child of God never sins at all, and cannot sin, it is impossible for him to fall away and be lost—because sinning would have to precede such falling away.

2. The View Which Holds That The Child of God Sins in The Flesh, But That in The Spirit He Never Sins: In support of this view appeal is made to the 7th chapter of Romans where Paul says among other things, "So then it is no longer I that do it, but sin that dwelleth in me". And again: "So then with the mind I of myself serve the law of God, but with the flesh the law of sin".

But in that chapter Paul is discussing the Results of The Operation of Law in Human Experience. He is not saying whether the believer sins or does not sin.

Moreover the view is inconsistent with the principle of the Unity of Personality. We cannot divide "the self" into parts, and conceive of one part of the self as acting independent of the other part.

This erroneous view arises as a result of trying to harmonize a seeming contradiction between 1st Jno. 1:8-2:2 and 1st Jno. 3:6,8,9.

John's Greek readers had no difficulty in understanding what he meant. A correct interpretation removes the difficulty:

In John 2:1 where John says, "If any man sin, we have an Advocate with the Father", he recognises the fact that sins do come into the lives of God's children. The very fact that Jesus is our Advocate leads to the conclusion that God's children will sin. Otherwise there would never have arisen the need of an Advocate.

But in this passage, John uses the Aorist tense of the verb "to sin", and so refers to sinning as an isolated act. Or perhaps an occasional occurrence. He is not talking about sinning as a continuous habit and practice of life. The child of God is not thought of as living a life of habitual sinning. He may commit isolated sinful acts. If

so he has an Advocate with the Father, Jesus Christ the Righteous—The Propitiation for our sins.

But in the third chapter, verses 6, 8, 9, John changes the tense of the verb "to sin" from the Aorist to the Present, and looks at sinning as a continuous habit and practice of life. To translate freely Jno. 3:6,8,9:

"Whosoever abideth in him does not keep on continuously committing sin. Whosoever keeps on continuously sinning hath not seen him, neither known him."

"He that keeps on committing sin continuously is of the devil".

"He that is born of God does not keep on sinning continuously, because his seed abideth in him, and he cannot continuously keep on sinning, because he is begotten of God".

So John does not contradict himself. The passage in the first and second chapters warn us that the child of God may commit sin as an isolated act. In that case we have an Advocate with the Father.

On the other hand, the passage in the third chapter insists that the main tendency of the life of the child of God is away from sin, upward, toward holiness and righteousness, and toward God.

But let it be remembered that one is not a child of God because of the upward tendency of his life. His life has the upward tendency because he is a child of God.

THE PHONE RINGS

(An Actual Conversation)

Q. Is this the Alabama Baptist?
A. Yes, madam.
Q. Is the editor in?
A. Yes, this is he.
Q. Who is at the head of the Baptist "Church" in Alabama?

A. Beg pardon. What did you say?
Q. Who is at the head of the Baptist "Church" in Alabama?

A. Mr. D. F. Green is Secretary of Missions—
Q. Oh, I am not talking about missions. I want to know who is at the head of the Baptist "Church", like Bishop — is the head —. I am on a committee of — — and we want the "heads", etc., etc.

A. Beg pardon. There is no Baptist "Church" in Alabama. There are many Baptist churches that co-operate in the Baptist denomination, but all of these head up in themselves and there is no one at the head of them.

Q. Oh, but I can't get you to understand. Who speaks for the Baptist "Church" in Alabama?

A. Nobody.
Q. Do you mean to say that the Baptist "Church" has no man in Alabama that can speak for it?

A. I mean that a "Church", in the sense in which you are using the word, does not exist among Baptists. We have churches but no "church", and no one speaks for our churches except the churches themselves.

Q. Did you say you are the editor of a Baptist paper and yet you do not know who speaks for the Baptist "church"?

A. Yes, madam, I am the editor. But you are not a Baptist, are you? "No, I am —". Well, I supposed you are not a Baptist. You probably wish to confer with Mr. D. F. Green, of Montgomery.

Q. Whom do I confer with, did you say?
A. I said Mr. D. F. Green, of 127 South Court Street, Montgomery, but he cannot speak for any Baptist except himself.

Good-by. Good-by.

A COMMENT

It is all clear enough to a Baptist but it seems utterly impossible and almost useless to try to get other religious people to understand anything of Baptist policy. The good lady evidently wished for some man to speak before the committee she is on and authoritatively represent the Baptist churches, which she conceived to be a "church".

Whoever speaks as a Baptist in such gatherings only represents himself and not even his local church, unless he is elected by his church to represent it. And even in that case he would represent his local church only and no other one of the 2,100 Baptist churches in Alabama.—Alabama Baptist.

DO YOU REALLY UNDERSTAND THESE THREE THINGS?

By J. F. Love, Cor. Sec'y.

We have been compelled continually to wonder whether Southern Baptists, even the pastors of our churches, have all yet fully understood three tremendously important facts affecting the interest of the denomination. Let me ask three questions, and let each reader test himself in answering them. The information has been passed to the denomination for some time, and yet we are continually face to face with evidence that many Southern Baptists do not understand these three tremendous facts.

1. Do you understand that the Foreign Mission Board has during the past two years been compelled to deny its missionaries on the foreign fields equipment for their work? Can you tell how much was cut from the missionaries' estimates last October and last October a year?

2. Have you fully realized that the Foreign Mission Board at its June meeting this year was compelled to follow these cuts into missionary estimates by denying appointment wholesale to missionary volunteers? Do you know how many missionary volunteers are now waiting for appointment whom the Board cannot appoint?

3. Do you know that the Foreign Mission Board and the Near East Relief have an agreement to control all the gifts of Southern Baptists to relief work during the present year? Do you know what that agreement is?

Now let us briefly discuss these three points for the benefit of those who cannot answer them with certainty.

1. In 1922 the Foreign Mission Board cut from the estimates and requests of the missionaries for material equipment \$725,629.00. In October 1923 the Board cut out every dollar of request for material equipment, which added to the amount cut out in 1922, is \$2,326,218.00. These requests which have been denied cover theological seminaries which are sorely needed, equipment for schools, for hospitals, publishing houses, missionary residences, church buildings, etc. Do you realize, dear reader, that your foreign missionaries are waiting for the payment of Campaign pledges and if the Foreign Mission Board receives its share of these pledges, that these needs can be supplied? Will you by failure to pay your pledge continue the agony of these missionaries and perpetuate this disaster to our foreign mission work?

2. At the June meeting, 1924, the Foreign Mission Board had ninety-five applications for appointment to missionary service. The Board was \$800,000 in debt and paying an alarming interest on this amount in order merely to keep our foreign mission enterprise afloat. The Board could not appoint these missionaries and increase its liabilities. Therefore it passed a resolution that not one of these could be appointed except such as had their salaries, equipment, and outgoing expenses provided by certain churches and individuals who proposed to do this as a supplement to their Campaign pledges. Fifteen were provided for thus. Eighty are still waiting with heavy hearts and the missionaries on the fields are still longing for their company.

3. The Near East Relief sent a delegation to Richmond from New York on June 10, 1924, for conference and agreement with the Foreign Mission Board relative to a co-operative relief program this year. It was agreed, and the Foreign Mission Board and the Near East Relief were both pleased with the agreement, that every dollar which Southern Baptists contribute this year to relief should be sent to the Foreign Mission Board, and that such contributions should be des-

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gnated simply "For Relief" and that these funds would then be divided by the Foreign Mission Board between itself and the Near East Relief on the basis of fifty-fifty. It was also agreed that January 17th, 1925, should be the one day on which the Near East Relief and the Foreign Mission Board would make joint appeal to the Baptists of the South for this relief fund which was to be equally divided between the two organizations. Do you understand this agreement? Do all your fellow-church members understand it? Both the Near East Relief and the Foreign Mission Board have necessities which must be met this year, and must be met out of relief contributions. This Board especially cannot meet relief obligations out of its missionary funds. We are wholly dependent upon the fifty cents on the dollar given by Southern Baptists with which to meet our relief obligations. Are you and your fellow-church members sending all your relief contributions to the Foreign Mission Board as requested by the Board and the Near East Relief?

Now I wish to ask that the reader help to publish the above three important facts in his or her church membership. The pastor, the Sunday School superintendents and teachers, the church and Sunday School treasurers all ought to understand these three facts and help to make them known among the church membership.

With regard to the agreement which the Foreign Mission Board has entered into with the Near East Relief, we shall say that, in entering this agreement and fixing one single day for this relief appeal, we have had in mind saving our pastors and our churches from embarrassment and confusion, and have endeavored to avoid hurting any denominational cause with this relief appeal. If pastors and church members appreciate this effort on the part of the Foreign Mission Board, they will, of course, when they understand it, do their best to have this agreement observed throughout the Baptist life of the South. If our pastors and churches do not want such an arrangement to be made with the Near East Relief, then they will probably disregard the agreement. We would suggest, however, that if they do not like this arrangement, they give it their support for the present year for the reason that the Foreign Mission Board is acting under instructions of the Southern Baptist Convention, and then that they make their dissatisfaction known at the next Southern Baptist Convention. If our pastors and churches favor this agreement, we shall probably continue it next year, but if they do not want it, then the Foreign Mission Board wants the pastors and the churches to have what they do want, and it asks that the Convention shall not ask the Board to do what is not wanted.

We wish we could get these three great outstanding facts in our present situation placarded on the walls of every Baptist church in the South and in every Sunday School and classroom in the South.

MODERNISM AND BIBLE AUTHORITY

Modernism has brought into the churches an entirely new phase of the question of authority in religion. That is, it is new as a discussion within Christianity, but the issue itself is not new. What modernism does is practically to set the authority of the Bible aside. Infidelity has always done this, and heretofore the churches have defended authority as against those without.

The issue between Protestantism and Catholicism has been over the question as to which is the true authority in Christianity, the Bible or the church. This discussion never involved the question as to the existence of some authority. The issue between the several Protestant denominations has never been over the Bible as authority. All of them have accepted the Bible as the Word of God. Their contention has been only concerning the interpretation of the Bible.

There are many of our people who are supposing that this controversy between Modernists and the orthodox is also only another discussion over

certain interpretations. The question of interpretation, that is, as to what the Bible teaches, certainly has not been, and is not, unimportant. But it has often been over comparatively small questions and it has almost always been interminable. If our contest with Modernists was only another dispute as to the meaning of texts our laymen would have no certain call to be aroused. But it is not this at all. The question now is, not what the Bible means, but have we a Bible? The meaning of the Bible is confessed, but the acknowledged meaning does not of itself settle anything. In other words, the authority of the Bible is set at naught.

It might be thought that Modernists hold to the Bible; and in a sense this is true. They study it, write books about it, take texts from it, teach it, praise it, explain it, quote it. They do everything that the orthodox do with the Bible except one thing: They do not bow to it. Convince an orthodox man that the Bible teaches this or that as to the mind or will of God and that is the end of the controversy. But this is not true in the case of the Modernist. Here are, for instance, two things which no human being doubts: (1) That the Bible teaches the virgin birth of Christ; and, (2) That Christ performed miracles which are possible only to God. And yet the Modernist rejects both of these. They do not bow to the Bible in those points where the Bible goes counter to our present accepted scientific conclusions.

Now, that which makes the Bible what it is, is its authority. This is the element which finally distinguishes it from all other books. Take from it that one thing and it ceases to be the Bible, that is, The Book. Its laws cease to be laws in reality and become merely good advice. Its revelations cease to be our final knowledge of God and become only a part of man's general religious knowledge; its religious injunctions, its ordinances, its worship, and its moral precepts lose their value as "the way of God" and take their place merely as Israel's contribution to mankind's religious ideas and ethics. The authority of the Bible is to the Book exactly what the authority of the state is to the throne of a king. Take the crown from his head and he is not a king. Do that, and do only that, and yet you have destroyed his power. It would be mockery to praise a king while removing his crown. The Bolsheviks who stood the Czar, with all his family, up against the fatal wall in that Siberian cellar, were more consistent. It is an outrage to hear the Bible praised as God's Word when its authority is set at naught.

It might be thought that Modernists are only like all other Protestants in that they hold to the rights of criticism. Here again there is a mistake. There are legitimate spheres of criticism: (1) It is perfectly proper for criticism to seek to determine exactly what books are or are not canonical. (2) What texts are or are not a part of the original books. (3) Who were the human authors of the several books of the Bible and the historical settings under which these books were written; and, (4) What the writings of the books mean. Scholarship has its rights and service in these four spheres. In this way it helps men to know what constitutes the Bible and what the Bible means.

In these four spheres there has always been a wide range of differing opinions and views. No one wishes to limit the perfect freedom of a legitimate scholarship. What is objected to in Modernism is not because of what it claims along any of these lines. Not at all. But rather because Modernism does not hesitate to reject even what all scholarship is agreed upon as a part of the Bible and also agreed upon as to its unmistakable meaning. It does not hesitate to reject the clearest testimony of the Bible. It thus sets at naught the authority of the Word and, in this fundamental matter, has sided with infidelity rather than with orthodoxy.

If there is anything in our religion that is absolutely important it is the authority of the Scriptures. A moment's meditation will convince one that all in any religion depends on the authority in that religion. Take for instance, the Roman Catholic religion: It has some, to us Protestants, strange beliefs, the infallibility of the pope, the

power of the priests to change common bread into the flesh of the crucified Christ, etc. Why do Catholics believe these, and much else of a similar nature in their religion? Is it because they have less honesty of mind, or less ability, or less intelligence? By no means. It is simply because they believe that their church can speak for God himself in such matters and their church teaches these things. In other words, their authority accounts for all their beliefs. Let any one of them lose faith in the authority of the Catholic church to speak for God and the particular belief of that church falls as scales from his eyes. What is true of the Catholic religion, in the power of authority to determine beliefs, is true of all religions. Protestants do not believe Catholic superstitions solely because Protestants reject the authority of the church of Rome.

True Protestants believe as they do because they accept the Bible as the authority of God in matters of religion. Now, let faith in that authority fall and Protestant beliefs fall with it; and the teachings of the Bible take their place, not as the words of God, but merely as the opinions and utterances of man. Protestantism is as certainly dependent on the authority of the Bible as Catholicism is dependent on the authority of the Roman church. Authority is absolutely fundamental in religion.—The Baptist Courier.

BIBLE STUDIES

By C. M. Sherrouse

Satan, being a creature, is finite and therefore imperfect. "For existence in the universe hath either imperfection or Godhead." "Perfect and infinite good cannot pervert itself through any degree of imperfection. Through the imperfection of power comes the evil of weakness; through the imperfection of wisdom the evil of ignorance; why not see and admit that through the imperfection of created good comes evil? Through the imperfection of moral power the evil of disobedience follows. Reason is a consequence of imperfection of the intellect, and it's conclusions are often foreign to the truth."

It may be said that according to this view the saints will not be safe from this source of evil. "This would be true were we to consider them in themselves as being under law, and not under grace." They will then be under the power and control of the Spirit of Christ, which will exclude all liabilities to evil. They will have a perfection in Christ which will remove the fountain of evil connection with their creatureship in Adam." No other than finite and imperfect beings could have been created for creation necessarily involved a finite and imperfect condition, which as secondary cause, produced evil. Without exercise of his creative power, "Godhead would have dwelt alone, in the fearful solitude of holiness."

A committee appointed by the Baptist General Association (Convention) of Missouri recommends the following:

In defining a "Missouri Baptist School", the report says: "We therefore suggest that those, and only those, schools and colleges in this state whose charters, constitutions or by-laws require that their trustees or curators shall be elected, ratified or confirmed by the Missouri Baptist General Association; whose president and other chief officers are members of Baptist churches in Missouri; all the members of whose faculties are members of Baptist Churches, except in cases where this is practically impossible, in which special cases only teachers who hold the evangelical faith shall be employed; which give, so far as possible, to all students matriculating therein, and, certainly, to all students graduating therefrom, unless same be wholly repugnant to the prior and fixed religious beliefs or faith of any such students, distinctive religious instruction, including a course of study in the Bible; and which shall safeguard to the denomination all college property in the manner hereinafter designated; shall, as concerns the Missouri Baptist General Association, be known and treated as Missouri Baptist Schools."

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The Baptist Record

PUBLISHED EVERY THURSDAY BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post Office at
Jackson, Mississippi, under the Act of October 3, 1917.

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100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

ECCENTRIC

Just suppose you had to ride in an automobile which had a wheel with the hub not in the center of the wheel but somewhere between the center and the rim. That is literally what eccentric means—out of the center. Suppose instead of one of the wheels being in that fix, all of them were thus eccentric. Wouldn't you have a queer joy ride? Or if it were not a pleasure car you were driving, if it were a farm truck or a dairy truck, you would not only have an uncomfortable journey, but would be spilling your potatoes or breaking your milk bottles anywhere along the way. You are in for a bad shaking up and for considerable loss on your way to market. Well, that is what happens when a wheel is out of the center, or eccentric; jolting, bumping, rocking, careening, jostling, whipping back and forth from side to side, up and down. Your muscles are due to be sore, your nerves distraught, and a bad headache thrown in. It almost gives it to you to read about it. So much for the auto, or wagon.

Now this sort of thing gets the matter with people too, and that's what puts the world out of kilter. Life is often a rough road to travel, not because the road is bad but because the machine is out of fix, the wheels are eccentric. This is what always happens when people are self-centered; for when they are self-centered, they are bound to be eccentric. There will be as many centers as there are people, and of course no two of them working alike or in harmony. That is about the way the world is traveling, with every wheel in the whole big machine centered in self, and it's a rocky, bumpy, confusing, dangerous, uncomfortable way to travel.

Somebody is always asking, what's the matter with the world? Somehow the whole thing is out of center. National conflicts, race conflicts, class conflicts, party conflicts, neighborhood rival interests, personal interests clashing. That's about the way the world is traveling, and we are always having conferences on disarmaments, diplomatic correspondence, league of nations and international agreements and compacts and treaties and covenants in a vain effort to get the machine to run smooth.

But we need not bother ourselves about national and international problems; you and I have troubles of our own. The adjustment must start where they say charity begins—at home, under your hat and mine, in your heart and mine. The whole trouble began in making self the center instead of God, in installing self-will instead of the will of God as the regulating principle of life. No mechanic was ever able to locate the seat of trouble in an engine, no jeweler ever able to put his steel point on the source of trouble in a watch so surely as the word of God points out the cause of confusion in our life. You will read in Hebrews 3:12, "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief in falling away from the living God." The beginning of all the sin and corruption and misery which are graphically described in the first chapter of Romans is when men "knew God and glorified him not as God," did not give him his rightful place in their thoughts and lives.

There is a long section in the sermon on the mount given to teach this same truth. It is the sixth chapter of Matthew, in which we are told to do all our righteousness solely to meet the approval of God, whether it be almsgiving, fasting or praying. And that our lives are not to be taken up with money saving but in service to God without anxiety as to our own needs. And when Jesus looked out later on a toiling, sweating world, forgetful of God, or failing to give him his place in the center of things, he said, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly and ye shall find rest to your souls. For my yoke is easy and my burden is light."

If we will place God in the center of our thoughts and lives; if we will let everything revolve around him instead of ourselves; if we will let him be the determining factor in all things and his will, not ours, the deciding voice, then we will be saved from confusion and loss, from worry and irritation. If this were true in the world, and so far as it becomes true with the world, the wheels will run smooth, and life will find its true expression and harmony.

IN HIS NAME

Christians have gotten so accustomed to the use of this phrase that it has lost much of its meaning to them. Words and phrases are like silver coins, they tend to get worn slick till it is hard to read what is on the face of them. They need to be sent to the intellectual mint and come out anew with something of their true brightness and superscription. The phrase "In His Name" belongs in this class. Too often it is employed as a convenient and perfunctory method of closing a prayer.

It is a perfectly good and scriptural expression and embodies one of the most precious truths of our holy religion, namely, union with Christ, identification with him in life and embodiment in him. It was the purpose of Jesus to identify himself completely with the human race. He took upon himself the nature of man. The word became flesh. He spoke of himself constantly as the Son of Man. And he is forever united with us by all essential human nature and experiences, including body, mind and soul.

It is just as true that it was and is his purpose to identify man with him, giving us a new relationship to him, uniting us with himself in nature, possession and experience. How far, how deep, how high this goes, it may not be possible for us to penetrate. It is doubtful if those who knew him most intimately and fully ever penetrated the depth of its meaning. John was the clearest visioned of all the apostles and he didn't know all that it meant. He says, "Beloved, now are we the sons of God and it doth not yet appear what we shall be." This much we do know, that we are his and he is ours forever. We know that it was the prayer of Jesus, "As thou, Father, art in me, and I in thee, that they also be one in us." He further states it by saying, "I in them, and thou in me, that they may be made perfect in one." This takes us, or rather points the way more deeply into the mystery of our union with Christ than our minds are yet able to follow.

And now for the outworking of this truth, its practical expression in the thought and life of the Christian. That this union is a reality and not a mystical fiction is shown in the scriptural application of it to life. On that same occasion when Jesus was praying that the disciples might be one in God and in Christ, he is also teaching them a new lesson in prayer. He is teaching them to pray In His Name. This is a new lesson to them and will be a new experience for them. He says, "Hitherto have ye asked nothing in my name." By him and in him they are brought into a close relationship with God which was unknown before. If Christ stands in their stead in the matter of sin, he also stands in their stead in their attitude to God and their approach to God. It is more than standing in their stead. It is not a mere

substitution, it is an identification. They are in Christ and he is in them.

He had already spoken of manifesting himself to them in a peculiar manner, and when they asked how he was going to do that, he went further and said, "If a man love me, he will keep my words; and my Father will love him, and we will come into him and make our abode with him." This means that he lives his life in us and does his work through us. It means that when we pray, he prays. Our recognition of this is shown in our use of the expression In His Name at the conclusion of our prayer. It may not be necessary for us to say this in each prayer, but it is necessary for us to know it, and to be conscious of it when we pray.

It will be easy for us then to understand and believe what Jesus further says about prayer, namely: "Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." The giver and the petitioner are so linked up that there can be no failure in prayer. If we understand what it means when we conclude our prayer with In His Name, it will be like the touch of the electric button which puts all the machinery in motion to carry out the purpose of God and the object of our labor and prayer.

TWO HUNDRED PER CENT! Dr. Frederick W. Shannon recently told a story in Central Church, Chicago, of a man somewhat the worse from drink who was boasting of his patriotism. "I'm no one hundred per cent American, I want the world to know," said he. "The one hundred per cent man just hates Japs, and Jews, and Da-goes, and a few like that. I'm a two hundred per cent American. I hate everybody!"—Ex.

Editor Turner of the Belzoni Banner believes in having an editorial policy and not buying "canned goods". In accordance with this policy he has an editorial on Sunday observance which is calculated to make some folks sit up and take notice.

Mr. and Mrs. Virgil Wilks of Columbia announce the engagement and approaching marriage of their daughter, Miss Jessie Leigh, to Rev. D. W. Nix of Aberdeen, Miss., to be solemnized at the First Baptist Church in October.

Dr. J. E. Dillard will teach a Bible class once a week in his South Side Church in Birmingham, giving the same course of instruction that he follows in Howard College.

The North Carolina Baptists are sending over 6,000 copies of the Biblical Recorder for three months to those not now taking it as a missionary and enlistment investment.

Brother J. C. Henderson of Richton writes that the Greene County Association meets October 17-18 at Sweetwater Church, four miles west of Leakesville.

To await the completion of the new church building at Union Church, the Union Association has been postponed from October 8th to October 29th.

The Baptist Message last week was a special Prayer number, giving many experiences from many people as to answered prayer. It was good.

A. A. Walker has resigned at Little Rock, Arkansas. He was pastor at Water Valley a few years ago.

Dr. W. P. Throgmorton is added to the list of editors who have recently been forced to take a rest.

Yazoo Association meets October 15th-16th at Yazoo City.

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Coldwater Association was hospitably entertained by Oak Grove Church. One advantage of the smaller association organized on the county unit, is that it enables the smaller churches to entertain it without difficulty and attend all the meetings. With automobiles and good roads many messengers go home at night. The hospitality of Oak Grove was abundant and gracious. Many of the best people in the state came from this community and others are still there. The Association is composed of churches in DeSoto County, with representation from all. The Hernando Church had a large delegation. Brother Clinton Droke, now 97 years of age, was in attendance. They say he has been there at every session since the memory of man runneth not to the contrary. Other of the elder brethren were also there and enjoyed it. And many younger people were in the meetings. The house was overflowing. The officers were re-elected, Brother J. L. Price, moderator; Brother Barnette, clerk, and Brother Dockery, treasurer. The Associational preacher was absent and the alternate, Brother R. A. Cooper, insisted on giving place to Dr. Quisenberry, who made a moving missionary appeal. It is bound to tell on the work of the future. The visitors were given preference on the program the first day, and we heard that the brethren in the Association made it most interesting the second day. One new church was received, Horn Lake, and two new pastors were giving good account of their work, Brethren Maer and McGeehee. Dr. Jeffreys of the Memphis Hospital was at home and happy among these people and made an excellent address. Two visiting preachers were present from Tate County, which was once a part of the Coldwater Association, Brethren Flynt of Coldwater and Hardy of Independence. Brother J. R. G. Hewlett made a very instructive address on the 1925 program. Miss Traylor was the only one who spoke in the morning beside Dr. Quisenberry and she had a good meeting of the women in the afternoon. Beside speaking on Publications in the afternoon, the editor preached the doctrinal sermon at night in the absence of Brother J. W. Lee. He is under obligation to the Flyns, Emersons and Nails for courtesies. The brethren are taking the work seriously and things are more hopeful in the association than ever before.

Panola County Association is composed of 19 churches and met this year in the new church and with the hospitable people at Batesville. We had heard about their new building but you have to see it to realize how much these people got for their money, \$14,000, under the leadership of Pastor J. W. Lee. And they took mighty good care of the visitors. Brother I. P. Trotter had been moderator and started them off, but declared himself ineligible for re-election as he had moved out of the association. So the brethren elected Brother Arthur Stovall as President. He comes of good Baptist lineage from away back and he is worthy of them, a young attorney of Sardis who gives joyously of his time and talents to Christian service. Brother D. C. Perkins, the old war horse, was elected vice-president, Brother W. E. Lee was retained as secretary. He also preached the doctrinal sermon at night. The associational sermon was preached by Pastor Shepherd of Courtland and it was full of good things, taking Paul's direction to Timothy about how to conduct himself in the church, as the base of his sermon. It was up to the brethren to make a place for all the visiting brethren on the afternoon program, which they did as well as it could be done. Of course, some of them could have talked longer, but the people showed great interest by staying to the end. Dr. Jeffreys represented the hospital in Memphis, Dr. Quisenberry the foreign mission work, Brother Hewlett the 1925 program and the editor specialized on his specialty. On the morning of the second day at the request of Mrs. Fitzgerald, the W. M. U. was given two hours for its work. It was not our privilege to remain.

TO THE READERS OF THE BAPTIST RECORD AND MEMBERS OF THE BAPTIST CHURCHES

I have been requested by the executive members of the board of trustees to send a copy of my report to the Baptist Record. As we are having requests from all over the state for a report to be read at their meetings, we think this is the quickest way of reaching them and present our needs to them.

I wish to take advantage of this opportunity to make a direct personal appeal to the Baptist people of Mississippi for their support of this hospital. I have been in hospital work since 1906 and on taking charge of the Baptist Hospital in Jackson, Mississippi, in August, I find a splendidly equipped, modern fire proof institution; with a staff of the most efficient and capable physicians, surgeons and specialists in their line that it has ever been my pleasure to know. A large number of our Mississippi people go to larger cities for treatment. Why do so? When you have right in your state near you and convenient to your home, a place where you are in a position to secure and demand personal attention. Why leave Mississippi? With us, the patient comes first. "Service" is a motto of your institution. With the exception of a few things mentioned in my report, we have the most complete and modern equipment, in every department.

Our staff of physicians and surgeons are chosen by the trustees from the very best of the medical profession in Jackson. As most of the leading doctors and surgeons of Memphis and other Southern cities were your neighbors and friends of a few years ago and the ones who are staying here are just as capable and efficient and in my opinion are entitled to your support. As you have built and equipped for them a splendid and modern place to work, they are repaying you by giving you the very best to your non-pay patients and helping and aiding in every way to make your hospital second to none in the South. I say it is our duty to urge and invite all Mississippi people to apply to our hospital for treatment.

I especially ask the Eastern Star members of the churches to invite their friends and any time we can serve them, it will be a pleasure. When in need of medical attention if they will call me, I will be glad personally to make all arrangements for ambulance, doctors and have everything ready for immediate attention.

Thanking you for your co-operation. With best wishes, I am

Sincerely yours,

Mrs. B. E. Golightly,
Superintendent.

Report of Mississippi Baptist Hospital

During the past twelve months 1,846 patients have been treated in this hospital; of this number 234 were treated free and 87 part paid. The average length of stay per patient in the hospital is practically the same as the previous year.

During the month of January, 1924, hospital activities in Jackson received a decided stimulus from a public meeting held here by distinguished members of the American College of Surgeons. The Baptist Hospital was placed on the list of standardized hospitals.

We have now a splendid working staff of physicians and surgeons and specialists. We have in the hospital a first class clinical laboratory, a splendid X-Ray machine used for diagnostic work and the latest deep therapy machine used for the treatment, especially for inoperable cancer cases. The machine was bought at the great cost of \$10,000, but we hope that it will prove a great help. Capable physicians and roentgenologists have charge of our X-Ray department.

On May 2, 1924, National Hospital Day was observed and open house was held. Many citizens and friends took advantage of the opportunity to inspect the hospital.

During the past year an affiliation has begun with the Yazoo City Hospital whereby, the stu-

dent nurses of that institution will receive one year's training in our hospital. The usual amount of painting and minor repairs necessary to keep the building in good condition has been done. In the kitchen a new ice box has been installed, in the furnace a new gas heater. The furnace is badly in need of repair. A new gas oxygen and ethylene machine has been donated to the hospital.

The hospital is under obligation to the W. M. U.'s and other church and Sunday School organizations for the splendid boxes of useful linen, such as sheets, pillow cases, towels, etc., sent us in the past and it is hoped that this will continue.

No report from a superintendent is complete unless she calls attention to the crying needs of the institution. One of the most urgent of our present needs is the installation of fire fighting equipment; at the present time we have absolutely nothing. I should also recommend a sprinkler system to be installed in such parts of the building where there is the greatest danger of fire. The hospital grounds are badly in need of improvement.

For the maternity department, we need a baby incubator and obstetrical bed. In closing I wish to state that at times it is rather hard to collect bills from people that are able to pay. Many seem to think that we are an endowed institution and therefore it is not necessary to pay the hospital bills. The idea is entirely erroneous, as you know the Mississippi Baptist Hospital is only one of the several 75 Million Dollar Baptist aided institutions. The appropriation from that fund is to be used for charity cases only. The people must understand that those who are able to pay must pay for service and the money for charitable purposes must go where it belongs.

We wish to thank the Baptist ladies of Jackson and surrounding territories who have done so much splendid work for the hospital and the public in general for their co-operation.

Report of Training School

The year ends with the following enrolling of graduate and pupil nurses: Supervisor of nurses, 1; operating room supervisor, 1; night supervisor, 1; pupil nurses, 28; affiliated nurses, 1. Fourteen pupils have been admitted to the preliminary course. Seven have completed their courses, 1924. We have sufficient applications of suitable candidates. Several changes have taken place on the staff of supervisors of nurses. The ability for further growth and development of the training school, either in the size of classes or in extension of the curriculum is now sadly limited by inadequate housing conditions. In the future we trust that some of our friends will make it possible to have a much needed nurses' home.

Respectfully submitted,

Mrs. B. E. Golightly,
Superintendent.

HOLY LAND—EGYPT—EUROPE

Would you be interested in visiting Bible Lands as well as Europe? There will be operated an exceptionally fine Tour, sailing next Spring visiting Madeira, Azores, Gibraltar, Algiers, Palermo, Athens, Constantinople, all Palestine, Egypt, Italy, Switzerland, France and England at a remarkably low price for a high class Tour.

If you would be interested in such a Tour making an arrangement whereby you might be able to secure the Tour free, you can get full information by addressing

"Tours"

Box 522,

Richmond, Virginia.

Brother E. J. Broadus of Lumberton suggests that the Landmarkers step up a grade higher and become Seamarkers, by which he probably means that they make a few missionary tracks across the sea.

Dr. J. J. Hurt is assisting Pastor E. J. Caswell in a meeting at West Point.

READING THE BIBLE IN PUBLIC SCHOOLS

I have read several articles appearing in our religious papers in opposition to reading the Bible in our public schools. These good brethren seem to base their objections on the grounds that it is in violation of our idea of religious liberty and the separation of church and state. Of course, Baptists have stood from time immemorial for these constitutional rights and are ever jealous of their maintenance. But, even fundamental principles may be abused and carried to extremes. The separation of church and state does not mean the separation of religion from the state. Religious liberty does not license a man to do as he pleases. Church independence is a cherished principle, but abused when it prevents co-operation. Personal liberty is abused when it infringes on the rights of others.

To state, as Dr. McDaniel did in a recent article, that "The state has no religious function" is an abuse of our cherished principles and logically leads to a Godless state and Godless institutions. To discard the Bible on the grounds that it is a religious book would carry with it all that the Bible teaches which have been engrafted in the very foundation principles and practices of our government. This government was founded by our Christian forefathers and established upon the principles of religion. Our Declaration of Independence begins with reference to God and closes with a prayer for Divine blessings. No atheist can sign that document or take an oath of office made by every President since Washington on the Word of God. Our whole jurisprudence is based upon the Bible. Leave God's name out if we can't read God's Word. Now, if the Bible is to be discarded from our public schools because it is a religious book, and the state has no religious function, then, to be logical, we must cut out all principles and references that pertain to religion, especially as taught in the Bible. Cut out all mention of God, all prayers in legislative halls and do away with the Christian Sabbath, to suit the Jews, Adventists and atheists.

The Bible is indeed a book of religion, but not strictly a sectarian book, because its scope is higher and broader in its history, laws, and moral principles. Its influence morally and socially is unquestioned and there is no book read or taught that can take its place in moulding better citizens and inculcating the principles of our American government. One great question confronting the American people today is how to Americanize the hordes of foreigners who are here and still coming. The public school is recognized as the great agency in the hands of the government in training these foreigners in our ideas and morals but this will never be done in irreligious and Godless schools.

The Bible has been read and is being read without teaching any religious sect or coercing anyone in regard to any peculiar form of religion. I do not think that I violate any principles of liberty by reading the Bible in public schools, or any where else under the sun. In fact, it will be a sad day for America when Roman Catholics and infidels force us to leave our Bibles outside when we enter a school house, especially when we are allowed to read every other book in the library except the Bible. I can not favor putting such a ban on the Word of God.

We know full well that Roman Catholics are the main opposers to reading the Bible in schools. They want only the priest to read the Bible and if they had the power there would be no such thing as an open Bible. But, they are opposed to our public school system and claim that the state has no right to educate. They claim that these schools are ungodly and are doing every thing possible to make them more so, knowing that the best means to accomplish this end is to abolish the Bible. Besides, we know that they are opposed to religious liberty and separation of church and state. They are the enemies of these cherished principles and establish parochial schools to prevent their children from imbibing

the spirit of Protestant America. They are the only church that wants to tie up with the state, and they have a motive in making our schools ungodly, because the influence of the Bible means the training of more loyal citizens of America. Their objection to reading the Bible on the grounds that it violates our principles of liberty is a farce and a bait thrown out to enlist an unsuspecting public in their efforts to destroy the wholesome influence of our public schools.

There is no justifiable grounds in making such a great separation between secular and religious or state and religion. They are inseparable in the lives and belief of faithful citizens and followers of the Christ. We need to put more religion in politics as well as in business. Instead therefore of eliminating a great religious force from our public schools let us endeavor to make them more religious, that they may continue to be a great moral and enlightening force in our government.

This opposition reminds me of an instance that occurred in Alexandria, La., a few years ago. A Thanksgiving program was arranged by the ministers of the city for a union service which was customary. The Jewish rabbi was on for an address. It was agreed by the Protestant ministers that in deference to this rabbi the name Christ should not be mentioned. The Baptist churches very respectfully but positively refused to go into any such service. We held our own service and had Dr. L. R. Scarborough to preach the sermon. We had a great service as we were honoring our Lord. Just such a spirit that would leave Christ's name out would cater to a certain element and would leave the Bible and religion out of our schools and entire government. Let us be guarded lest we play in the hands of our enemies. As Washington ordered "Let only Americans be on guard".

—R. M. Boone.

Marks, Miss.

MISSISSIPPI TAXES

There is hardly any subject that is so vitally interesting to our people now, in a material way as that of taxation. We are glad to see that the State Tax Commission is publishing a series of articles for the information of the people who are expected to vote in November on a constitutional amendment legalizing a graduated income tax. Our people need to be enlightened on this question that they may vote intelligently. Secular editors who know ought to discuss it, and others who have studied the question need to write it. But this is no time for the demagogue. The following is part of the tax commission statement:

"In our first article we deem it well to advise the taxpayers of Mississippi that the principal source of revenue for state, county and municipal purposes is an ad valorem tax levied directly against the lands and personal property of the state, supplemented by a small amount of privilege and license taxes.

Land Heavily Taxed

"Each \$100 of property in Mississippi pays \$4.33 in taxes each year. To illustrate, a man owning a home or farm assessed at \$3,000 would pay \$129.90 in taxes, whether it produced any income or not.

"The burden was increased in the 10-year period 1912 to 1922, \$19.20 on each \$1,000 of assessed valuation. The assessed valuation in Mississippi increased in the 10-year period 1912 to 1922 from \$410,000,000 to \$708,000,000, or 72%, and the total tax bill in this period increased 210 per cent.

"In 1922 we collected \$9,080,000 for state purposes, as compared with \$3,074,000 in 1912. Notwithstanding this great increase in the amount of taxes paid the bonded indebtedness of Mississippi increased from \$4,460,000 in 1912 to \$14,865,000 in 1922, an increase of more than \$10,000,000 in ten years.

"This condition has been brought about largely by our former legislatures increasing appropriations, failing to raise the ad valorem tax levy to cover them, and not supplementing the ad valorem

tax upon those enjoying the special privileges or earning excessive profits. Tennessee, North Carolina, South Carolina, Virginia, Wisconsin, Oregon, New York, Massachusetts and Louisiana have levied taxes upon these special privileges and profits.

"No doubt it will be of some interest to the taxpayers of Mississippi to know that in the state of North Carolina the ad valorem tax is only \$1.47 per \$100.00, or \$14.70 per \$1,000.00, while in Mississippi the ad valorem tax is \$43.33 per \$1,000.00, the North Carolina rates being \$4.50 per \$1,000.00 less than the increase in Mississippi ad valorem tax in the last 10 years for state, county and municipal purposes.

"North Carolina, with an assessed valuation of practically three times that of Mississippi, only collected \$1,265,000 for state purposes by an ad valorem tax out of a total collected of \$9,933,000 for all purposes, while in Mississippi we collected a total of \$6,490,000 by our ad valorem tax for state purposes out of a total of \$9,080,000.

"In other words the property owners in Mississippi are paying three times as much taxes as the property owners of North Carolina and other progressive states named above are paying for their government, state, county and municipal, while in other progressive states many persons and classes of property are paying taxes that are now wholly or in part escaping taxation in Mississippi.

"The Legislature in Mississippi in 1924 undertook to remedy this condition by passing adequate tax laws, last but not least, by referring an amendment to the people giving them an opportunity to approve their actions in shifting a part of the burden where it rightly belongs.

"In our subsequent articles we will analyze the tax laws and appropriations passed by the last legislature, and what is sought to be accomplished by the constitutional amendment to be submitted at the November election."

A STUDY IN THE GENEALOGIES OF MATTHEW AND LUKE

By T. F. McCrea, Southern Baptist Mission, Chefoo, China

In his recently published history of the human race Mr. H. G. Wells, the well-known English writer, joins the ranks of the skeptics who through the centuries have attacked the authenticity of the Scriptures because of the seeming contradictions between the genealogies of Christ as recorded by the two Gospels of Matthew and Luke. He declares that "the book of the generations in Matthew and Luke are hopelessly conflicting."

This question of the genealogies in the two Gospels is one that has caused discussion among Bible students since the days of the Church Fathers, and is one of the favorite points of attack upon the accuracy of the Bible by infidels and skeptics. Its use by Mr. Wells is probably the most recent one from an authoritative source.

Bible students have in various ways tried to harmonize the apparent contradictions of the two records. In general it may be said that they divide into two schools; first, those who hold that both the genealogies are Joseph's and, second, those that take the position that Matthew presents the royal genealogy of Joseph and Luke the blood genealogy of Mary. No satisfactory explanation that is free of considerable difficulty has been presented by either school.

The commentaries that I have read on the subject indicate that on the whole British scholars adopt the view that both the genealogies are Joseph's while in America the second view largely prevails.

I have been interested in this problem for years and I have been convinced by a residence of twenty years in the Orient and by my study of the laws of genealogy, inheritance and adoption that have prevailed in the East for milleniums that, in the first place, Mr. Wells is entirely wrong in claiming that there is a hopeless conflict between Matthew and Luke in presenting the genealogy of Christ and, in the second place, that it is not

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Thursday, September 25, 1924

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true that Luke presents Mary's genealogy.

I am convinced that both the genealogies are Joseph's. The genealogy of a woman is never given by an Oriental. It would be unthinkable to an Oriental that Luke is giving the descent of Christ through Mary. It would have been unthinkable in the day when Matthew and Luke wrote those two Gospels. It would be unthinkable to an Oriental today. It would have been unthinkable all the years that have stretched between.

When a woman marries in the Orient she is completely lost to the family in which she was born. Her children and descendants belong wholly and without exception to her husband's family. Her own family make no claim upon them. I once asked an old Chinese friend how many grandchildren he had. He gave me the number of his sons' children. When I mentioned the children of his daughters he replied that they did not count, that they were "wai sung" (out born), or "born outside the family". They belonged to the families into which his daughters had married. Every Chinese, every Oriental, would have made a similar reply.

Consequently, a line of genealogy never runs back through a woman. Neither Judah nor Israel ever had a queen upon the throne legally. Only males sit upon the throne in Oriental kingdoms. Furthermore, the royal lines must always run through lines of male descendants.

Both Matthew and Luke claim to give the genealogy of Joseph. Matthew 1:16 reads, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ". Luke 3:23 reads, "And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli", etc.

If Luke gives us the genealogy of Mary as

many Bible students claim, why did he not come

right out with the usual boldness of Scripture

writers, and name Mary? Why did he resort to

the subterfuge of substituting Joseph's name for

Mary's? Because it was not customary for an

Oriental woman to have a genealogy? Was not

her distinction as the mother of the only virgin

born man in history sufficient reason for this

ancient and hitherto unchanged law to be broken?

If Luke was giving us Mary's genealogy why

could he not have been as bold as the family of

a famous Chinese Christian woman in Shanghai,

Dr. Mary Stone, one of the best known lady physi-
cians on the mission field? She comes of an

ancient and distinguished family noted for its

scholarship, whose name in Chinese means

"stone". For countless generations this family

has faithfully kept its genealogical record. I am

told that thousands of names appear upon it, as

it stretches back through the centuries of China's

wonderful history. Save for one name, however,

every name is that of a male member of the

family. This one name is that of Dr. Mary Stone,

and her family has paid her this unique honor

because of the distinction she has brought to

the family through her skill as a surgeon, and

because she has never married.

No, I am confident that if Luke were giving us the genealogy of Mary he would have boldly and honestly said so. We must stop accusing this faithful and honest historian of substituting the name of Joseph for that of Mary in what was supposedly Mary's and not Joseph's line of ancestors. Luke, as well as Matthew, claims to give, and really does give, Joseph's genealogy. Matthew gives his royal ancestry, Luke his blood ancestry.

Matthew writes that "Jacob begat Joseph, the husband of Mary", while Luke writes that "Joseph was the son of Heli". Are we not again face to face with the age-old inconsistency of one man having two fathers? Could Joseph be the son of both Jacob and Heli? Most certainly! Thousands of men in the Orient have two fathers, and for thousands of years unnumbered multitudes of men in the Orient have had two fathers. It is one of the oldest and most common forms of providing an heir for a childless man, to have this man adopt and make his heir the son of an-

other man, generally the son of a near relative. To all intents and purposes, legally, socially, in every way, he becomes the real son of the adopting father. The Oriental would laugh at the man who was foolish enough to claim out here in the Orient, where the custom is so common, that the New Testament is self-contradictory in claiming that Joseph had two fathers, a real blood father and a legal father who adopted him as his heir.

Rev. W. C. Newton, the head of our Mission's theological seminary, told me several years ago of his giving a Chinese New Testament to a Confucian scholar who had not previously come under the influence of Christianity and had never read any part of the Bible. Some days later he returned to Mr. Newton and told him with enthusiasm of the great pleasure he was deriving from the reading of the New Testament that had been given him. Mr. Newton asked him what parts he had enjoyed so much, and to his amazement the Chinese scholar replied that he had hardly read anything but the genealogies of Jesus, they were so fascinating. Opening the book at the beginning he had read with intense interest Matthew's genealogy, and searching through the book to see if anything further had been said upon the subject he came upon Luke's account. For several days, he said, he had been unable to leave a subject so interesting to the Oriental mind, and added that it was evident that there was a still older book that gave a history of the ancestors of Jesus, and that he had come to get a copy that he might more fully understand what the newer book taught about Jesus. Before giving him a copy of the Old Testament Mr. Newton asked him his opinion as to whether Luke had given Mary's genealogy. "Never!" he replied, "The genealogy of a woman is never given. It is evident that Matthew gives the royal ancestry of Joseph, and that Luke gives the blood ancestry."

(Continued next week)

No. 1

The Corinth State Convention ordered a report to be made to the Hattiesburg Convention on a resolution submitted in 1922. It was to this effect, to appoint a Committee whose business shall be to investigate the character of text books used in the free schools and colleges of our State and report their findings to the committee one year hence, especially if in these schools any teaching is discovered that contradicts the unmistakable teachings of the Word of God.

Since the matter is likely to be before us at the Convention I wish to make some observations on the subject for the consideration of the brethren in full confidence that they will dispose of the matter as they should.

My first proposition is that the Bible's account of creation and the hypothesis of Evolution cannot both be true. A comparison of the two teachings will make this evident. As to the Bible account: Gen. 1:1, "In the beginning God created the heavens and the earth." Remember that to create is to bring into existence without previously existing material. Again in chapter 1, verse 21 we read that God created the living creatures of the water, of the air and land and these were to bring forth after their kind. And verse 27 tells us that man was created in the image of God, male and female. In the second chapter, seventh verse we are told that man was formed of the dust of the earth and God breathed into his nostrils the breath of life and he became a living soul. Every reference to creation found anywhere in the Bible is in accord with these simple statements.

What does Evolution teach? E. D. Cope, a noted Evolutionist, says: "The doctrine of evolution may be defined as the teaching which holds that creation has been and is accomplished by the energies which are intrinsic in evolutionary matter, without the interference of agencies that are external to it." This is the idea that in matter there are intrinsic energies that develop all the various forms of life. W. H. Conn in his Evolution of today says, "Evolution, organic evolution,

and the theory of descent are practically synonymous terms and each of these is used to indicate the theory that all species of animals and plants (including man) existing today have been derived from others living in the past by direct descent, and they will themselves give rise in the future to other still different species."

The essential idea which underlies the whole theory is that "species have had a natural, rather a super-natural origin." Now compare the two accounts Genesis and Evolution and see if these two teachings are in agreement. My own understanding compels me to think them in hopeless conflict. And in the light of modern thinking we've got to choose between the two.

—J. P. Williams.

RECEIPTS OF RELIEF AND ANNUITY BOARD TO AUGUST 1

	1923	1924
Alabama	593.50	934.27
Arkansas	198.76	
District of Columbia	141.72	228.41
Florida	177.78	304.96
Georgia	1,266.70	1,166.70
Kentucky	1,885.54	2,959.20
Louisiana	73.19	80.95
Maryland		1,000.00
Mississippi	116.07	426.12
New Mexico		10.00
North Carolina	1,823.45	2,000.00
Oklahoma	255.14	173.88
Tennessee	2,500.00	1,500.00
Texas		5,000.00
Virginia		3,519.60
	9,031.85	19,304.09

RECEIPTS OF FOREIGN MISSION BOARD, FROM 75 MILLION CAMPAIGN FROM MAY 1st TO AUG. 31st

	1924	1923	1922
Alabama	9,755.51	7,323.16	8,084.91
Arkansas	100.00	2,051.96	125.00
Dist. Columbia	1,831.80	1,633.70	600.00
Florida	5,188.69	3,216.54	3,293.51
Georgia	16,916.10	16,573.60	16,473.80
Illinois	100.00		100.00
Kentucky	30,666.01	15,861.55	12,044.20
Louisiana	3,886.97	2,452.38	2,680.90
Maryland	5,099.75	6,180.00	6,680.00
Mississippi	10,307.10	2,279.49	6,034.66
Missouri	12,576.27	6,893.02	8,326.81
New Mexico	200.00		
North Carolina	10,294.82	7,353.66	12,190.64
Oklahoma	3,173.90	2,885.96	10.60
South Carolina	1,069.50	4,550.00	10,950.00
Tennessee	13,078.00	4,005.00	7,944.50
Texas	17,811.80	40.00	68.75
Virginia	26,150.39	7,232.67	13,100.00
	168,205.61	90,532.69	108,667.06

The question of irrigation is being discussed for Delta lands in Mississippi. The time will come when not only in the Delta but in other parts of the state the crops will be saved from drought by irrigation. This summer we saw in southeast Mississippi corn crops burning up and beautiful streams of water running through the fields. The time will come, we believe, where the water that comes down from the hills into the lowlands as a devastating flood, will be kept for use later in the season when it is sorely needed. What is needed in Mississippi is more people who work their minds as well as the soil.

The hundredth anniversary of Damascus Church, Copiah County, will be celebrated September 21. After singing, praying and a welcome address, Brother R. L. Bunyard will speak on the Origin and Purpose of the Baptist Church. The centennial sermon will be by Brother Bryan Simmons. Dinner on the ground, prayer by C. I. Allen, and History of the Church by J. G. Gilmore.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton

MRS. R. L. BUNYARD, 1st Vice-President, Madison
MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
MRS. C. LONGEST, 3rd Vice-President, University
MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville
MRS. MAX EMERY, 5th Vice-President, Ovett
MRS. I. L. TOLER, 6th Vice-President, Gloster

MRS. R. L. COVINGTON, 1st District, Hattiesburg
MRS. H. L. MARTIN, 2nd District, Indianapolis

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
MRS. D. M. NELSON, Recording Secretary, Clinton
MISS FANNIE TAYLOR, Young Peoples Leader, Jackson
MRS. D. M. NELSON, College Correspondent, Clinton
MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
MRS. FRED HAMMACK, Mission Study Leader, Flora
MRS. HENRY F. BROACH, Personal Service Leader, Meridian
MRS. R. B. GUNTER, Stewardship Leader, Jackson
MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. WM. B. JONES, 3rd District, Baldwyn
MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel
MRS. E. W. HEWITT, 6th District, Summit

I want to call attention to an oversight in the Week of Prayer Program for the R. A.'s. In naming the State Mission Workers the name of our Educational Secretary, Mr. D. M. Nelson, was left off unintentionally. Please add this to the program.

Fannie Traylor.

Christmas Cheer

Certainly "Christmas comes but once a year" but its cheer circles the twelve months if it is the true Christmas spirit. Thus it is easy early in the fall to manifest Christmas kindness by picking and sending toys and other presents to our foreign missionaries. It is true that our missionaries are too "grown-up" to play with toys but the children in their homes need them as do also the boys and girls in the mission schools and churches. Last winter while I was in China quite a few boxes came to the missionaries and no memory of my trip is brighter than that of their joy in receiving them and in planning for their use. Would that you could have seen them. I covet for each of us the privilege of helping to repeat such "joy to the world" scenes this coming Christmas.

In collecting and packing your presents you will find excellent suggestions on page 21 of the August Royal Service. In the article Miss Juliette Mather most enthusiastically enjoins our young people to girdle the world with Christmas cheer. Among the things to send are: Toilet articles, such as face and talcum powder, combs, brushes, shoe blacking, soap, wash-rags, tooth-brushes and paste; household goods, such as towels, sheets, pillow slips, doilies, table-cloths, scarfs and pictures; writing materials, such as stationery, school tablets, erasers, clips, rubber bands, pencils, pen-staffs and points; clothes for men, women and children, such as dresses, coats, hats, shoes, stockings, underwear, handkerchiefs, hair ribbon, veils, scarfs; sewing materials, such as goods for curtains, thread, zephyr, sewing and knitting needles; all kinds of pins; toys, such as dolls, tops, balls, puzzles, knives, horns, picture books; kindergarten supplies, such as pictures cut from magazines, Perry Pictures especially of Bible scenes and of child-life, yards and yards of crepe paper, tinsel and other things for festooning; food, such as shelled pecans, fruit cake, raisins and candy, all such being carefully packed in oil paper and put in tight tin boxes.

Be sure to pack everything carefully, tie tightly and mark distinctly. On each package put: "Christmas Presents; No Commercial Value; for Missionary Schools". If necessary send the things in a number of packages so that the value of each package will not exceed \$10. In that case address the packages to different missionaries in the same station or if all must be sent to the one person send the packages at intervals of two weeks apart, so that the postal authorities will not imagine, even, that the presents have commercial value. I believe that parcel post, insured where possible, is the surest, easiest means of transportation. Accompany each package with a letter so that the missionary will be on the lookout for the package. Even as you tell her not to use the things until Christmas so you might enclose in one of the letters a New York Draft to pay for any duty which perchance might be levied on the packages.

Surely her Christmas cheer will be brightened by such a check, such packages, such a letter and such love which is "the greatest".—Kathleen Mallory.

FROM DR. LOVE

Dear Miss Lackey:

Having left the matter of raising the relief clothing to the W. M. U., I do not wish to meddle. I am writing only to urge that you get all the women who are helping to collect this clothing to make their shipments according to the instructions given by Miss Mallory, and to make them strictly within the time limit given. It is most difficult for us to handle belated packages of clothing after the big shipment has been made.

Yours sincerely,

J. F. Love,
Cor. Sec'y.

Mrs. W. H. Ellis, who has recently been elected Mission Study Leader for the First District, requests that all reports be sent to her home address, 802 North Congress St., Jackson, Miss.

It is the desire of Mrs. Ellis that we make this one of our best years in Mission Study. Feel free to call upon her at any time for assistance in securing needed information for the work, or in any other way that will mean more effective study in missions.

SOME IMMEDIATE NEEDS OF HOME MISSION BOARD

By B. D. Gray, Corresponding Secretary

As to the Things Achieved Already

The employment each year of an average of 1,170 workers; the baptism by these workers of 203,532 persons; bringing into the churches 324,086 new members; enlistment of 15,049 young people as volunteers for definite forms of Christian service; organization of 1,095 new churches; organization of 3,383 new Sunday Schools; building or repair of 2,225 houses of worship; operation and improvement of thirty mountain mission schools with an enrollment of nearly 6,000 students; completion of Million Dollar Church Building Loan Fund through the Department of Church Extension, aiding hundreds of deserving congregations in erecting houses of worship; strengthening greatly the work in Cuba and Panama; the erection of a sanatorium for tubercular patients at El Paso, Texas; the establishment of Seamen's Institute and work among the Jews.

As to the Immediate Needs

In addition to our Co-operative Missions carried on jointly with various State Mission Boards we need in the very near future 275 additional workers. It is imperative that we have at least ten new workers among the negroes, as many for our Indian work, seventy-five additional workers among the various nationalities speaking Italian, Spanish, Swedish, German, French—in fact we ought to have missionaries among the Greeks, Russians, Poles and Slavs. We have thirty-six racial groups speaking forty-two different dialects. We need at least twenty-five evangelists and singers and to increase the number of teachers in our mountain mission schools. We have recently added two new missionaries to our Cuban force but they took the place of two that have

returned and we need half-dozen Americans and a score of additional native workers. We need 100 houses of worship, most of them modest chapels for the time being, but a number of substantial structures in our work among the foreigners, and for Cuba and Panama. In nearly all instances we would have to buy the ground on which to erect these chapels and the above does not include help for the more than 5,000 homeless churches among our native whites and 14,000 more one-room churches. We haven't a mountain school that does not need, and sorely need, additional buildings and better equipment. If we can come immediately and adequately to the help of these mountain schools the local communities will respond with more than we ourselves will put in.

Our Mountain of Debt—Shall We Move It?

This debt of \$876,000 is like a mountain in the way of any advance.

TENNESSEE PLANS TO COMPLETE FULL AMOUNT SUBSCRIBED TO THE 75 MILLION CAMPAIGN

By Frank E. Burkhalter

Baptists of Tennessee, under the leadership of Dr. Lloyd T. Wilson, state secretary, are going afield for \$800,000 cash between now and December with a view to bringing up their total payments to the 75 Million Campaign to the full amount subscribed to that movement in 1919, approximately \$4,500,000.

To date the churches of Tennessee have paid \$3,100,000 on their regular subscriptions, and \$600,000 in specials, bringing the total receipts from all sources to \$3,700,000. The remaining \$800,000 will bring the total to \$4,500,000.

Dr. Wilson is challenging the churches of this state to meet this goal, not only because the money is greatly needed by all the co-operating causes but for the effect it may have in stimulating other states to at least come up to their subscriptions with the aid of the special designated gifts for institutions and interests embraced in the Campaign.

With a view to attaining this goal, the three geographical divisions of the state have been organized under the leadership of a general director, suggested quotas have been recommended to the district associations and the associations in turn are enlisting the local churches in assuming responsibility for definite sums in this common task.

Brother Geo. W. Pitts of Drew reports a good meeting at Clear Springs in Choctaw County. There were six additions to the church. At Panther Bayou in Sunflower County there were 43 professions of faith and 33 additions to the church. A new church, Immanuel, was organized in the county, where 58 professed faith and 48 united with the church. Seven deacons were ordained. Seventy-six were added to the Smith Memorial Church.

The Houston Church has called Brother W. C. Stewart as pastor and it is understood he will soon be on the field. Brother Stewart is a Mississippian whose return to the State his brethren will be glad to welcome.

ROUND ABOUT GRENADA

The fourth week in August the Mississippi Quartette from Ackerman was with us in a week's meeting at Holcomb. These young men did excellent work, and God was gracious to us in the meeting, both morning and night. A spacious auditorium was filled to its uttermost capacity. We had eighteen additions, most of them heads of families.

About two and a half years ago I started to serve these people in an appointment once a month and during this time we have built one of the most up-to-date little churches anywhere to be found, with six Sunday School rooms and a very large auditorium. In the meantime we have had over 80 additions, for all of which we are very grateful to the Lord. Holcomb is a little town just ten miles west of Grenada on a branch line of the Y. & M. V.

Was with Brother Shepherd the first week in September in a fine meeting at Pope, a little town about thirty miles north of Grenada. Brother Shepherd is doing fine work on this field.

Our Grenada County Association met this week at Graysport Church, a little church 14 miles east of Grenada where I go once a month on Sunday afternoon. They elected one of our good deacons, O. L. Kimbrough, Moderator, with R. E. Perry as Clerk; W. H. Martin, Treasurer. The fellowship during this association was of the highest order and the reports of the different objects was the best yet had. The two visitors, Dr. T. W. Green and Dr. J. R. G. Hewlett, delivered some masterful addresses.

Our association is planning, and we are going to do our best to get every church to pay its full quota in the great 75,000,000 campaign. We are also planning to make good subscriptions on next year's work. Our little association is looking forward to greater things in the Master's Kingdom and we believe the work will advance in a splendid way under such officers as above named.

This has been the busiest summer of my life, being constantly in meetings and yet have not missed but one Sunday morning service in my own pulpit. God has been gracious in giving His approval and adding to the churches such as should be saved.

Here's hoping we will have in Hattiesburg the greatest State Convention yet held.

Yours for service,

—W. E. Farr.

SOME REVIVAL MEETINGS

My first meeting was at Fannin with Rev. C. M. Hughes; there were nine additions. My second meeting was at Bethlehem Church in Scott County with Rev. R. L. Wallace; there were twenty-one additions. My third meeting was at Gallman with Rev. W. R. Bryant; there were eighteen additions. My fourth meeting was at Mangham, La., with Rev. J. B. Gillmore; there were thirty-nine additions. These were all short meetings, but God answered prayer. B. Y. P. U.'s were organized at Gallman, Fannin, and Mangham, La. My

next meeting will be at Millington, Tenn. When we have our meeting in Vicksburg we are expecting to have J. Fred Scholfield to lead the singing.

—J. C. Greenoe, Vicksburg.

CHOCTAWS

Rev. C. P. Barnett, pastor of Crowley, La., has accepted an appointment of the Home Mission Board as Missionary to the Mississippi Choctaw Indians and will move to Union, Miss., as his headquarters and work out from that mission to all Indian churches in the state. He is originally from Standing Pine, in Leake County, the community from which our efficient and splendid State Mission Secretary, Rev. R. B. Gunter, came, and is a graduate from Clarke Memorial College and while he has wrought well as pastor-evangelist in our sister state of Louisiana his coming home to take up this important work among the Indians will be hailed with delight by our Baptists throughout the state. He succeeds Rev. J. E. Arnold in this work. Dr. B. C. Hening, director of Indian work of our Home Mission Board at Atlanta, has chosen well and we expect the Indian work to move forward under the leadership of Rev. C. P. Barnett and wife. The prayers of our Baptist hosts should be for this noble man of God as he undertakes this field of labor.

—W. N. McLemore.

SCOTT COUNTY TRAINING SCHOOL MEETS

The Scott County Training School in B. Y. P. U., Sunday School, Sunbeams and W. M. U. work was held at Harperville Aug. 17th-24th. There were 85 enrolled during the course, seven books were taught, 36 seals and diplomas awarded. The Sunbeam class is "Going Somewhere", and the class in W. M. U. Manual will complete their course soon and get their awards. In the Sunbeam class there are 28 and in the W. M. U. Manual 10. There were six churches represented. Next year we hope to have every church in the county represented with as many members as possible. Mr. Spell, Miss Flounoy and Miss Brown were the state workers with us and Mrs. Cook from Forest taught a class. We hope to have all these workers with us next year.

—Elizabeth Lassiter, Sec'y.

MONTH'S MEETINGS

Our meeting began at Bourbon the first Sunday, running through the week. We had a glorious meeting. The results were 33 additions, 20 by baptism. On Monday after the second Sunday I left for Mantee to help Brother J. W. Carmack in three meetings. We had a fine meeting at Mantee. Here we had only 3 additions, 1 by baptism; leaving there Saturday morning driving to Old Bethel Church, ten miles east of Oxford. The lamented Dr. J. B. Gambrill was once pastor of this church, three years. The church has gone down greatly as the people have moved away, but some of God's best are there. We stayed at Bethel until

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Announcing Children's Week October 19-26, 1924

THREE FEATURES:

Week-Day Visitation of every home by Sunday School teachers in Elementary Departments.

A Great Parents' Meeting on Sunday the twenty-sixth.

A Definite Forward Step in improvement of conditions in home and Sunday School.

Slogan: "The race moves forward on the feet of little children."

WRITE YOUR STATE SUNDAY SCHOOL OFFICE,
ELEMENTARY DEPARTMENT, FOR POSTER
AND LEAFLETS

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



Thursday night, then went to New Prospect Church, ten miles east of Oxford. Here we had a great meeting with 33 additions, 20 for baptism. Brother Carmack is a true man of God and much loved by all the people. I am now in a meeting at Arcola. Pray for us, brethren. We need you.

—J. T. Upton.

PRENTISS

Last Sunday was a good day with us at Carson. It was the opening of the new house of worship. On the 26th of last May the church building was wrecked by the storm, but the brethren, not willing to give up, set themselves at once to rebuild, doing the work largely themselves. Just three months from the time we held our last service in the old church, we held our first service in the new one, a heroic piece of service. The house is of the bungalow order and is well worth \$2,500.00. I am giving them the one afternoon and night service out of the month. They are rejoicing.

Best wishes,

—J. B. Quin.

SOME MEETINGS

The second Sunday in July I was with Pastor Parks at Freeny, Leake

County, in a good meeting, with two additions. Third Sunday with same pastor at Springfield, Leake County. Good meeting with three additions. First Sunday in August with Pastor Horsley at Sand Ridge, Scott County; good meeting but no additions. Second Sunday in August with Pastor Allman at Union, Smith County; splendid meeting with five additions. Third Sunday I had with me Brother Eddie Hellen at Oak Grove, Scott County. We had a good meeting with five additions. This was a very sad meeting, as we laid to rest our most beloved deacon, Brother J. W. Fikes, who died on Saturday afternoon before the meeting began on Sunday. This was a great shock to the family and community, as he was found dead in the road three miles from home, heart failure being the cause. No church, home and community ever had a better helper in every way for the building up of everything good than Oak Grove, Scott County. Brother Fikes was regarded as a good leader and exemplary Christian. His pastor will miss him greatly and I pray the Lord's blessings upon his widow, four boys and two girls, who survive him, besides a number of relatives and friends.

—G. W. Nutt,
Lena, Miss.

SUNDAY SCHOOL LESSON
Sunday, September 28, 1924
 By R. A. Venable

State Missions—Evangelizing the State

Scriptural Lesson: Matt. 10:1-8.
 Golden Text: "And he saith unto them: Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." Mark 1:38.

The point of contact between the Scripture employed and the subject chosen is that of going forth at the command of Christ to carry his message and to do the work which is necessary to bring that message to practical expression in the lives, character and benevolent activities of those who believe the message.

1. The primary purpose of the Gospel is to bring men to Christ as a personal Saviour. 2. Then the development of the renewed life into the Christly type of character by instruction and the direction of this growing life under the inspiring leadership of the Spirit. 3. Lastly, the enlistment of the believing soul in carrying forward all which Jesus began both to do and to preach during his historic activities on the earth.

The gospel is a proclamation universal in its scope, benevolent in its purpose and age-long in its activities. It is personal in its application, effective in its operation and imperative in its claims. The magnetic and the compelling obligation of gospelizing the work, necessitates the organization of the forces in the most effective way possible. The unit of responsibility in the individual believer, associating himself with a group of believers, does not, cannot lessen his personal obligation; but it does increase his efficiency. To become one of a group is an obligation which he owes his Lord and himself. The Lord requires him to put his best self into the kingdom work under conditions which will make his life count for the most. The local church is a group of individual believers, a sum of individual units, mutually stimulative and co-operative in the discharge of personal obligation in evangelizing the world. The trouble with many churches, they are a group of believers constituted but not organized for work. There is need of such organization of these groups as to stimulate a sense of individual obligation and direct along co-operative lines the awakened energies to the accomplishment of the best possible results.

The local church, however well organized, is begirt with limitations just as the individual believer which forbids the discharge of the full measure of her obligation and limits her vision of possible achievement. Anything that limits the scope of her activities and curtails her usefulness, she is in duty bound to overcome. This duty has been recognized from the earliest times. The organizations of our District Associations and the State Conventions are the expressions of the co-operative spirit in carrying forward the work of our Redeemer's Kingdom.

The individual church cannot carry out the commission of our Lord to his people. She must co-operate

with the sisterhood of churches, not that she may, but she must. The State Convention is a co-operative body composed of representatives of the Sisterhood of churches lying within a given area but her activities as an evangelizing agency, are not confined within her own borders. Her vision is world-wide and her obligation as pressing as the world's need of the Christ.

The Southern Baptist Convention was organized to enlist, combine and direct in a co-operative way the energies and activities of the whole sisterhood of churches. These co-operative bodies have no authority over the local churches. They are advisory councils, and agencies through which the local churches carry on the work which the Lord has committed to his people. These co-operative organizations in their annual assemblies take an inventory of what has been accomplished, survey the field to be occupied and devise such plans as are necessary to meet the ever-enlarging work. The execution of the plans and programs devised by the Southern Baptist Convention is assigned to the various Boards of the Convention: The Home Mission Board, the Foreign Mission Board, and the Sunday School Board. These Boards are agencies through which are made known the recommendations of the Southern Baptist Convention to the affiliated organizations, such as the State Convention Board and the Board of the District Associations. These last named Boards come in touch with the local churches to stimulate their interest, awaken their energies, combine and direct their activities in the work of evangelizing the world.

To evangelize the world or any portion of it is more than mere conversion of the souls of men. It means to bring to living, active, expression, "all that Jesus began both to do and to teach until the day in which he was taken up." To express the gospel in the highest possible degree calls for service as diversified as human need.

1. The afflicted are to be cared for, hence the Hospital, where the healing service may be rendered in imitation of his example under the impelling power of the living Christ.

2. The helpless must be provided for, hence the Orphanage, where the fatherless and motherless children can be sheltered, clothed and fed, educated and trained in the nurture and discipline of the Lord; to qualify them in full for citizenship in the state, and workers in the Kingdom.

3. Ignorance must be dispelled and a Christian type of character formed and developed. Hence, the Christian College must be established and maintained as good as the best.

The genius of our government forbids religious instruction and training in any state institution. As Baptists see it, the State cannot educate in full our sons and daughters. The religious element in their nature must be passed over in neglect, or left to the haphazard chance of forces and influences of which the state can take no notice. The Senior and Junior College, male and female, to say nothing of Christian schools of less pretentious types are indispensable factors in the equation of

evangelizing the world or any given portion of it.

4. Men and women must be trained to special forms of service that they may bring their best self, raised to the highest degree of efficiency in their special lines. The work of preaching and teaching, the pastoral care and wise leadership, in which the Holy Spirit has placed there, calls for special training; hence, the Theological Seminaries which give such instruction and training as is necessary for the highest efficiency along special lines.

5. The Sunday School work is of the highest importance supplemented by the Young People's Organizations. These forms of service are not designed alone to win souls to salvation but to train them for service in the kingdom. Evangelization contemplates not only the conversion of unbelievers but also the awakening and development of the energies of the renewed soul by instruction and training to the highest type of character and service.

6. One of the indispensable agencies in gospelizing the world is the printing press from which are issuing the denominational papers, state paper, the Home and Foreign Field, the different grades of Sunday School literature, and last but by no means least, wholesome, inspiring and informing books, whose spirit and purpose shall be to direct the minds and hearts of our people into right thinking, right feeling and the formation of Christian ideals in all fields of human activities.

One of the hopeful features of our Baptists is the development of a sane leadership, who by virtue of their splendid endowments, training and consecration to the special forms of service to which the Lord has called them. These men are not invested with any ecclesiastical authority, but are the servants of the whole sisterhood of churches to lead and direct the work of evangelizing the state and all the world.

All these organizations and agencies are called into being under the leadership of the living Christ whose presence is assured in the great commission which John saw, "like unto the Son of man in the midst of golden candlesticks with the seven stars in his right hand." Rev. 1:11-20.

The churches of Jesus Christ are not bound down to written mandates, though these be inspired but the living Christ within the individual believer, and within the church which is his body, of which he is the soul, the vitalizing force and the directing authority through his Spirit. The church, as his body, is not only the receptacle of his blessings, but the organ through which the work which he began both to do and teach, while on earth, he carries on now to its consummation.

CLINTON CHURCH ACCEPTS QUOTA FOR 1925 PROGRAM

The Clinton Baptist Church has set the pace for other churches of the South to follow in the matter of the 1925 Denominational Program.

In the first place, the Clinton Church, in spite of the fact that by far the larger portion of its membership is college students, has al-

ready paid into the denominational coffers more than its quota in the 75 Million Campaign, being one of the few churches in Mississippi to have already overpaid its quota. The books of the church show \$500 more than the \$20,000 quota already sent in, with prospects of an additional \$500 before the close of the Campaign in December.

Now Clinton has shown her faith in accepting without a dissenting vote the bigger quota that has been assigned her for the 1925 program. This amount of \$5,000, though \$1,000 more than she was asked for in any year of the 75 Million Campaign, was joyously assumed, in spite of the fact that the church now has a \$40,000.00 church building debt hanging over it, something that it did not have at the beginning of the Campaign.

Clinton has set a pace which other churches would do well to keep step with.

Who follows?

Mrs. W. Y. Quisenberry has been elected by the Clinton Church to fill the place of Mrs. D. M. Nelson, resigned, as leader of the Woman's Work in that church.

Mrs. Quisenberry will have charge of the W. M. U. activities, and all the work of the church fostered by the women's organizations.

—Reporter.

FREE TITHING LITERATURE
 Also an Offer of 500 Per cent Profit
 Guaranteed or Your Money
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The offer to send free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers, Contrasted", to furnish one copy of each to every member of the official boards of his or her church, to the Presidents and Secretaries of the Women's Home and Foreign Missionary Societies, to the officers of the Epworth League, Christian Endeavor, Baptist Young People's Union or other young people's society, and to the Sunday School superintendent and teachers, is hereby extended to November 1st.

With every shipment will be enclosed a partnership contract card in which we agree to guarantee a profit of 500 per cent for the Master's work on all the money the other partner invests in the circulation of the Layman Company tithing literature in his, her, or their home church during one year from date of signing the contract, or all the money paid during the year will be refunded with 10 per cent interest.

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The Layman Company,
 35 N. Dearborn Street,
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Man—You're an honest boy, but the money I lost was a ten-dollar note.

Boy—Yes, I know; I had it changed so you could give me a reward.—Kansas City Star.

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—Reporter.

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Education Department

D. M. Nelson, Educational Secretary

The Opening of Our Colleges

All our Colleges began the session's work on the 17th of September. They never had a more auspicious beginning. The prospects are bright for a glorious session. Below are given brief accounts of the openings of our Colleges:

Mississippi College

With the biggest house full of new students in the history of the two Institutions of Learning, Mississippi College began its 98th annual session and Hillman College its 73rd session on September 17. The opening exercises were held in Mississippi College Chapel. After a hymn led by Mr. Sumrall with Mrs. D. M. Nelson at the piano, Dr. B. H. Lovelace, pastor of the Baptist Church at Clinton, conducted the devotional exercises. Dr. Webb Brane of Yazoo City led the prayer.

After a reading by Miss Jackson and a vocal solo by Mrs. Gibson, members of the Hillman faculty, the President of the College introduced Congressman elect W. M. Whittington, speaker of the morning. Mr. Whittington is one of the most distinguished alumni of Mississippi College and he referred most graciously to the debt of gratitude he owed to his Alma Mater. The subject of his address was "The True Value of Life" in which he said the first lesson to learn was the true estimate of life. In thus getting a true estimate of life one must have confidence in himself, confidence in his state and faith and confidence in God. The address was a masterly one. The great crowd was moved again and again by the force and eloquence of the speaker.

While the entire boarding capacities of the schools have been assigned, the people of the town are graciously opening their homes to the accommodation of the students.

Prof. A. E. Wood who has been away on a leave of absence studying in the University of Pittsburgh has returned with his Doctor's degree.

Dr. H. M. King, pastor of the 2nd Baptist Church of Jackson led the closing prayer.

Blue Mountain College

With the attendance far in excess of that of last session and with other students still arriving by train and automobile, Blue Mountain College, on September 17th, commenced its 52nd annual session with a student body representing many different states and with every indication of the biggest and best years of the whole history of this great School for Girls.

The formal opening exercises were conducted by Pres. W. T. Lowrey, who presented as the keynote of the new session the story of the Ten Virgins; picturing these familiar figures of the Bible as types of the two classes of women: The not fully prepared for life and the admirably prepared for life.

Prof. Price of Okolona represented the Board of Trustees of Blue Mountain College, likewise made an ap-

propriate speech to the faculty and students. Several new members of the faculty were introduced along with C. C. White, who has been placed in full charge of the business interests of the Institution by the Board of Trustees and who has just begun his work with great earnestness and efficiency.

Mississippi Woman's College

The Mississippi Woman's College of Hattiesburg opened its 1924-25 session Wednesday morning the 17th with its dormitory capacity reached. A number of students are living off the campus. There was an enrollment of 500 young women from different sections of Mississippi and from other states. The Freshman Class of 140 is the largest enrolled in the history of the Institution. Pastors of all churches of Hattiesburg were present and were introduced to the young women as were the Board of Trustees and Teachers. Among those who were cheered most heartily was Miss Inez Burford, College Cheer Leader. The Rev. E. Lucien Malone, pastor of Trinity Episcopal Church, read the opening Scripture, followed by prayer by the Rev. J. T. Leggett, pastor of the Main Street Methodist Church.

Clarke Memorial College

The 17th session of Clarke Memorial College opened Wednesday morning, September 17, at 10 o'clock. The opening address was made by Dr. J. C. Owen of Meridian. Dr. Owen spoke on "The Value of Attending a Christian College and Getting an All-Round Christian Development." He stressed the importance of forming the right kind of habits while in College and of having the "stickability" in every undertaking. Following the address, Pres. McLaurin introduced the members of his faculty to the students. The school is opening with the largest student body in five years. There is an increase of over 50% over the enrollment of the first week last session. The work of matriculation is nearing completion and class work is ready to begin. Every student seems satisfied and ready for a good session of work.

DERMA

The series of revivals which have been in progress with Spring Hill Church near here with Rev. J. M. Spikes, pastor, assisted by Rev. J. W. Edison of Kilmichael, closed out today at the waters.

There was a great deal of interest manifested, as great crowds assembled from day to day to hear the glad tidings and there were 24 additions to the church, 11 by letter and 13 by baptism.

At the conclusion of services the church gave the two brethren a pounding. Brother Theo Pryor was also licensed to preach this week.

Rev. Edison returned to his home and Brother Spikes to Pittsboro, where he will conduct a series of revivals with that church this week.

We are having fine meetings in this country and we praise our Redeemer that much good is being done in and through His Holy Name.

—Reporter.

POPLAR SPRINGS

Friday night, August 16th, we began our meeting at Poplar Springs Church, Copiah County, and continued until the following Friday at noon. On my arrival I found the church ready for a revival, and it is needless to say it was a great one. Four group prayer-meetings were organized, which met each morning, and from these came great inspiration and spiritual awakening. In this church there are some of God's best workers. They have the faith to accomplish great things. Miss Katie Buckley, a graduate of the Baptist Bible Institute, and a member of this church, taught the B. Y. P. U. Manual to a class of sixteen during the meeting. The writer was asked to do the preaching, and of course the burden of the meeting fell upon him, not having any help at all, but the church held him up in their prayers and we enjoyed a week of feasting together. Four were added to the church, two of these by baptism. We left for our homes Friday at noon happy in the Lord's work, after the pastor had been made to rejoice over the presentation of a nice purse and also an abundant supply of canned fruits of all kinds.

—Estus Rushing, Pastor.

FROM LOUISIANA

Brother D. A. Youngblood has been called to Fifth Avenue Baptist Church, Hattiesburg, Miss., and has accepted.

Brother Youngblood is a splendid preacher, a good faithful man, an evangelist of ability, and he stands for every denominational interest and cause. I congratulate my good friends at Hattiesburg in securing the services of this splendid man.

Things are going in a great way for us in this state. Please send my love to all of my Mississippi brethren. It is a joy and a delight to behold your success. The Baptist Record is like a letter from home.

I always enjoy reading your editorials.

May the blessings of the Master rest upon you and yours.

Yours in Christ Jesus,
—E. D. Solomon, Cor. Sec'y.

MASHULAVILLE

I have just closed another very successful meeting. The church here at Mashulaville, as did my church at Concord, asked me to do the preaching again in our meeting, and in the main I had the co-operation of my membership, and that of other Christians in the community. The older people of the community are making the statement that there has never been such a spiritual uplift as at present.

As a result of the meeting I baptized seven, and there was quite a number re-consecrated themselves to service, and men are now leading in public meetings that never even tried to lead a prayer before.

There were three united by letter, making ten in all.

I go to another meeting Sunday at Pine Tucket and may I ask that all the Record family pray for that meeting.

I would be glad indeed to hold a meeting in South Mississippi this fall. Would do so just for expenses in order to visit that part of the state.

—C. T. Clarke.

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Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

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Dr. C. P. Stealey, Editor.

A series of statements from leading brethren of the South on "Should the Convention Make a Doctrinal Statement?", beginning in September.

Trial subscription—eight months for \$1.00.

Baptist Building

Oklahoma City, Oklahoma

East Mississippi Department

By R. L. Breland

Wake Forest Meeting

The first Sunday in September I began a meeting at Wake Forest, Leake County. This is a small church located at Thomastown. Elder B. H. Odom is the worthy pastor of the progressive little church. The farmers were very busy trying to harvest their cotton and hay crops, so the attendance at the day services was small, but at night the house was full and to spare. The services continued till Friday night and there were eight for baptism and three were received by letter and restoration.

Pastor Odom is a fine assistant to work with in a meeting. He is a good preacher and pastor and seems to be doing a splendid work here and elsewhere. He has two churches in Leake County and two in Attala.

The writer received a unanimous request to be with the church in its annual meeting next year. The members showed their appreciation of the visitor's work while in their midst in many ways. He has a number of relatives in the community and a host of dear friends. Pastor Odom and Deacon J. D. Ellington were specially kind and helpful to the preacher. May the Lord bless the church and pastor.

I hope to see the church moved up to town in a short while. This is one of the most urgent needs there just now.

Notes and Comments

One recently testified in a meeting, not a Baptist meeting, that he was as pure and holy as God and growing, it is reported. Good time to pass off, if he told the truth, for he cannot hold it.

The question was asked, What are the three most dangerous customs of the present time? The answer readily came, Scanty dress in male and female, bobbed hair and hugging dance. How does his answer agree with your ideas in the matter?

It is said that George Washington could not lie. He has less to boast of than we common mortals who can lie but will not, if we have such animals.

The association season is on in full. We must push the completion of the Campaign and the launching of the new year's work. To fail in either will be criminal. We must not fail.

Our sympathy goes out to Rev. J. E. McCraw and wife in the death of Sister Houston, Sister McCraw's mother. May the Lord sustain and comfort them.

Every one in Coffeeville is in deep sympathy with Brother J. D. Floyd, deacon of the Baptist Church there, and his children in the continued illness of Sister Floyd. She is now in the hospital at Jackson for an in-

definite stay. May the Lord soon heal her, and comfort the sorrowing husband and children.

All people are at some period of their lives hero worshipers. Their heroes have large influence on their future life. The trouble with our present generation is that our young people are making heroes of the wrong kind of people. They can tell much about Babe Ruth, Jesse Willard, Barney Google, Andy Gump, Doug Fairbanks and such like characters and know scarcely anything about Abel, Noah, Abraham, Moses, Elijah, Daniel, Jesus and Paul. I sometimes tremble for the future of our nation. People grow into that which they worship. Let a drive be made to change the personnel of the heroes of our children. They should at least be respectable and moral.

Man has no place or part in his salvation, for it was finished and completed before the world was made, but he has a large place in the plan of his salvation. Except he repent he shall perish. When Jesus became man's substitute He then stood as a Lamb slain from the foundation of the world. Salvation was then completed in Him, but the plan of salvation included repentance and faith in Jesus Christ.

NEGRO SEMINARY GIVES PROMISE OF LARGE USEFULNESS

Fulfillment of a dream for an institution that would train negro Baptist preachers of America for a more intelligent leadership of their race in matters educational, social, civic and spiritual, and help promote better race relations and the Kingdom of God, was had Sunday afternoon, September 14th, when the American Baptist Theological Seminary at Nashville was formally dedicated by representatives of the Southern Baptist Convention and the National Baptist Convention. The latter organization is composed of Negro Baptists, with a constituency of 3,500,000.

Dr. B. C. Hening, of the Home Mission Board, representing the Southern Baptist Convention, told the several thousand negroes assembled how the white Baptists of the South felt a spiritual obligation to the 9,000,000 negroes in their midst in trying to uplift their race, and feeling this obligation could best be discharged through trying to provide them with an intelligent as well as consecrated ministry, felt it no less a privilege than a duty to present the negro Baptists with the first unit of this seminary.

No more significant contribution could have been made by the white people to the uplift of their negro brethren, Dr. L. K. Williams, president of the National Baptist Convention, declared, for, he pointed out, the genius of the negro race is its religious tendency, the key to its development along all worth while lines is held by the ministry, and the spirit of co-operation shown by the whites will promote not only a better spirit between the races but will contribute to the general intellectual, economic, moral and spiritual welfare of the

entire population. Even pious ignorance is dangerous, Dr. Williams said, and he assured his white friends that the negroes would respond to this encouragement in a manner that would demonstrate the trust imposed in them had not been unworthily bestowed.

There was no doubt in the minds of those who attended the dedication exercises that it was a significant occasion. It inspired new enthusiasm in the minds and hearts of Negro Baptists, gathered from all parts of America for their national convention, and a new devotion to Baptist doctrine and principles and the cause of Christ.

Dr. I. J. Van Ness, of the Baptist Sunday School Board, offered the dedicatory prayer, Dr. O. L. Hailey, Secretary of the Joint Commission representing the two conventions, which has erected the first building, presented the keys of the building to Dr. W. T. Amiger, who has come from Philadelphia to serve as dean of the seminary, and who accepted them with the assurance that the negroes would amply justify all the interest that has been shown in them. Dr. Hailey, who while a pastor in Texas several years ago, conceived the idea of such a seminary as a result of interest shown in Bible institutes he conducted among negro preachers, and has had a large part in the culmination of the project at the hands of the Southern Baptist Convention, said he believed his work in the projection of the seminary constituted his largest contribution to the Kingdom of Christ.

The first unit of the institution consists of a modern, three-story brick building with basement, which provides office space, class rooms, assembly hall and dormitory space for sixty students. The building is completed and paid for, the funds having been provided out of the 75 Million Campaign. The site of 43 acres, a commanding one on the banks of the Cumberland River, adjoining the campus of Roger Williams University, was provided by negro Baptists

of Nashville, assisted by the Nashville Chamber of Commerce. It will be equipped by the National Baptist Convention, which will also maintain the institution. It is planned that the seminary will open not later than October 1st. The expectation is that it will soon enroll all the students it can care for.

—Frank E. Burkhalter.

A Jew asked an aviator what he would charge to take him and his wife up in his machine. Upon being told that fifteen dollars was the minimum charge the Jew began to dicker for better terms. At last the aviator told him he would take him and his wife up without charge on condition that he would keep perfectly quiet; but if he should speak he would have to pay the fifteen dollars. The Jew agreed to the proposition. The aviator rose to a dizzy height, but silence reigned behind him.

After the motor had been cut off, and the machine was gliding to the ground, the aviator said, "I give it up, you won a free ride, but I would like to know whether it was the nose-dive or the tail-spin which came nearer making you speak."

"Neither," replied the Jew, "but I came mighty near speaking when my wife fell out."

Peterson came home from the banquet blissfully unconscious that some of his friends had fastened a menu card on the back of his coat.

"Why, Peter!" said his wife, "what is that you've got on your back?"

"Ah!" said he, removing the card, "only a table of contents, my dear." —Klods-Hans (Copenhagen).

E. S. P'POOL, Evangelist
(B.A., R.S., M.A., Th.D.)
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CARROLL COUNTY

Our Association will meet in its annual session in a few days. This year we will have with us in this session Brother J. P. Neel. Brother Neel is our pastor and I feel that the Carrollton Church has been wonderfully blessed in having such a leader. Brother Neel came to us about March 1st of the present year. Since that time he has steadily grown in the love and esteem of all our people, regardless of denomination. Being a hard and tireless worker as well as a consecrated servant of the Lord, his influence and advice for a higher Christian life have been felt throughout the bounds of our county. He has held eight protracted meetings during the summer months, resulting in 95 or 100 additions to these several churches. His first meeting started with North Carrollton the second Sunday in July. In this meeting we had with us Brother D. L. Blackwelder conducting the singing, and winning the hearts of all our people. He was with Brother Neel also in Vaiden meeting, beginning the third Sunday in July. He was at Mission the fourth Sunday in July. Assisted Brother L. F. Fowler, pastor of Coila Church, beginning the second Sunday in August; Ebenezer (Attala County), third Sunday in August; Harmony fifth Sunday in August. Though a tireless worker, Brother W. W. Muirhead is pastor of this and two other churches in this Association, where he has done and is still doing good work for the Master. Brother Neel's best results were with the Harmony Church, winning 27 for baptism and one by letter.

Our Association will meet October 7th and 8th with New Salem Baptist Church, and we hope to have the Record represented by one or more at that time. While our people have suffered from the effects of short crops for three years, yet I feel that they are reaching "higher ground". "The Lord never places us on more than we can bear." And I believe that our people are realizing more every day that God still rules and would have men serve Him. I see people almost daily, that really never owned or read a Bible, that seem familiar with the book of Malachi, especially chapter 3:10. "I am trusting in his promises, and believe that ere long we will see a brighter day." Especially do I pray that this may be in Carroll County Baptist Association.

—W. D. Kimbrough, Mod.

SOME MEETINGS

Bethesda

Bethesda Baptist Church, Hinds County, held its annual meeting beginning on the fourth Sunday in August, and closed Friday night following with Rev. L. T. Aultman doing the preaching. Brother Aultman certainly preached the gospel in a forceful way. He will be located at Bunker Hill school, Marion County. Any church that needs a pastor in reach of him, will do well in securing him as their pastor.

There was only one accession to the church by baptism and two by letter. But I feel like our church has been greatly revived and is now

in better shape for going forward with the Lord's work in this part of his vineyard.

The Bethlehem Baptist Church, Simpson County, held its annual meeting beginning first Sunday in August, with Brother W. A. Williams doing the preaching. Brother Williams preaches according to his size. He preaches the simple, plain gospel in all of its purity. Six were added to the church by baptism and the church greatly revived. The church also invited Brother Williams back to hold their annual meeting another year. I take great pleasure in recommending him to any church who needs a good preacher.

The annual meeting of the Clyde Baptist Church began the first Sunday in July with Rev. D. W. Smith of Columbia doing the preaching, and Brother Atly Cooper from the Baptist Bible Institute leading the singing. They make a good team. Brother Smith is one of our coming evangelists. He certainly did some good preaching. The church was very much revived and twenty-two added to the church, four by baptism and seventeen by letter. Brothers Smith and Cooper will enter the Baptist Theological Seminary this fall. May the Lord's richest blessings rest upon them and their families as they go forward to do the Master's will.

—J. W. Gray, Pastor.

SELF CREEK

We have just closed our meeting at Self Creek in Oktibbeha County with 15 additions to the church, 13 for baptism and 2 by letter.

A good revival with much reconstructive work was done, which will mean much to this noble people. This is one of the leading half-time country churches in many ways.

Homer H. Webb of Moorhead did the splendid preaching that made the membership feel nearer and dearer to each other, and that led two fathers and a splendid group of young people to know Christ as their Savior. Brother Webb accepted an invitation to hold our meeting next August. B. A. Booth of Mathiston, a state-wide singer, led the singing.

—B. F. McPhail, Pastor.

PILGRIMS REST

The meeting at Pilgrims Rest, Yalobusha County, began the third Sunday in August, closing on the following Friday night. Rev. R. L. Breland of Coffeeville did the preaching. Only 4 additions to the church, 3 by letter and 1 by baptism. The church was greatly revived, when I say revived, an old time revival. I can say it was one among the best meetings I was ever in. Brother Breland is a powerful preacher and a mighty good man. I love him like a father. He has been worth so much to me. I want to say some of the best people ever lived are at Pilgrims Rest. This is one among the best country churches in Yalobusha County, and it is right on the eve of being the best in the county. At the close of the meeting the church elected two young deacons, namely, Brother Robert Walters and Brother Leslie Porter, and the church

voted for two services a month instead of one. We are also going to put the Baptist Record into every home in the church. Brethren pray for us.

—R. A. Kyle, Pastor.

LAUDERDALE ASSOCIATION

The Lauderdale County Association meets with the Pine Grove Church on Wednesday after the third Sunday in September. There will be a two days' session, Wednesday and Thursday, the 24th and 25th.

Pine Grove Church is located in the northwest corner of Lauderdale County, 23 miles from Meridian. Visitors wishing to attend may come to Meridian or go on G. M. & N. and get off at Schamberville.

Those who expect to attend please write the moderator place and date of your arrival and accommodations will be made for going to the church.

You and Dr. Gunter come up and be with us.

—Blanding S. Vaughan,
Moderator.

SOME SUMMER MEETINGS

Brother J. R. G. Hulett helped me in a meeting at Scobey. Five were baptized and two were added by letter.

At Crenshaw Brother W. E. Farr aided. There were twenty-seven additions, 15 of these for baptism.

At Como, Brother H. M. King aided me. We had four for baptism.

At Wayside Brother Kimbrough helped. We had 12 for baptism there.

In each place our meetings marked a step forward. So we thank God and take new courage.

—I. P. Trotter.

SCHLATER

We are having frequent additions to our church here since the revival meeting in June. Had five last Sunday (7th) and one the Sunday previous.

One of our young men, Brother Ray Truett, is planning to enter Mississippi College this session, as a ministerial student. He has been a leader in our young people's work for the past two years.

—D. W. McLeod, Pastor.

ready to hold our services in.

I had Brother Wayne Alliston of Columbia to do the preaching for us at Georgetown and he did it in a great way. Mr. B. K. Knight led the singing. Dr. W. A. Hewitt did the preaching for us at Galilee. Dr. Hewitt in his quiet way brought us some great messages. I am now in a meeting at Folsom, La.

—M. P. Jones.

"I think you said, Rastus, that you had a brother in the mining business in the West?"

"Yas, suh, dat's right."

"What kind of mining—gold mining, silver mining, copper mining?"

"Naw, suh, none o' dose. Kalso-mining."

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J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

GEORGETOWN

I was with Brother Courtney at Harrisville and we had a good meeting there. Thirteen came into the church by letter and baptism.

I then went to Gatesville, where I did my own preaching, and had a very good meeting. We are going to soon have our new church house

TWO REVIVALS LED BY L. T. GRANTHAM

The power of God has been demonstrated in our churches throughout the summer's work. Brother L. T. Grantham, who is a student at the Southwestern Theological Seminary, assisted in two of the greatest revivals ever witnessed in our churches.

There were added to our number at McCarley four by baptism and at Hays Creek six were baptized while five joined by letter.

But the benefits derived from these services are not to be measured by the additions to the churches alone, for Brother Grantham very ably taught us our duty as Christians, both individually and collectively. We are convinced that he is a very humble and devout man as well as a servant who preaches with power. We are profoundly grateful that the Lord sent him our way.

In conclusion I wish to say that the writer's wishes were in part gratified last week in that there were sixteen souls born into the Kingdom while he was engaged in the preaching of the Gospel of Christ in the Esridge Consolidated School Auditorium, of which school he is principal. Almost all of these people have passed the age of twenty and some of them are fathers and mothers. Some of this number will be baptized into Hays Creek Church next preaching day, while others will take their places in other churches near them. There is no church in Esridge. —F. O. Martin, Pastor.

YELLOW CREEK

It was my privilege to assist Brother W. U. Edwards in a meeting at Yellow Creek Church, Winston County. The meeting began Sunday, August 17th, and closed Friday the 21st at the water's edge, where five young people were buried with Christ in beautiful baptism. Others came by letter.

We had a "Bible Reader's Contest," which was enjoyed very much by those that read. About 550 chapters were read. R. E. Rogers read the most, while Mrs. Dora Vandever and Miss Ethel Conn were a close second and third.

This church is in a splendid community and is composed of some of the finest people I have ever met. The pastor is doing a great piece of work and is loved by all. May the Lord continue to bless them.

—F. H. Miller.

CENTER RIDGE

Center Ridge Baptist Church of Yaloboo County had a glorious revival which began August 17th with Rev. L. E. Aultman, the pastor, preaching.

The church received four new members. On Wednesday evening, which was the last service, the Ku Klux Klan visited the church and presented \$15.00 to the pastor. Total the pastor received \$54.65. We regret very much that Brother Aultman cannot be with us longer, but conditions prevent his doing so.

The church appreciates the great works that Brother Aultman did while pastor of Center Ridge Church.

—J. J. Eley.

HOW IT WORKS

Sapulpa, Oklahoma,
August 8th, 1924.
The Layman Company,
Chicago.

Gentlemen:

At the last regular weekly meeting of the Tithers League of the Second Baptist Church, it was decided to make use of your pamphlets in the education of our people in tithing, and I was instructed to order a supply to furnish one of each to 66 families, for which you will render your bill. As I understand this proposition, these pamphlets constitute a "training course" in tithing, "one lesson" being forwarded to each family once a month for a year at least.

As for tithing, the Second Baptist Church here is a splendid example of what God will do when the members of his family will do his bidding. The church has been organized for about four years. Our pastor is one of the most earnest, devout preachers I have ever known. Up until last November, the finances of the church had dwindled until the preacher received sometimes only \$15.00 per week, whereas his salary was \$50.00 per week. The church was thoroughly discouraged. Members had grown indifferent, and it appeared that the doors of the church might be closed forever. When this depression became almost unbearable, nine men met one Monday night to pray for a deliverance from our condition. We prayed and God met with us. We called another meeting for the next Monday night, and every Monday night thereafter for about nine weeks, earnestly praying for relief. Our number steadily increased at each Monday night meeting, until one night we organized what is known in our church as the Tithers League, with eleven charter members. Our finances soon became less stringent. There are other interesting phases of that League but it will suffice to say that our membership now is about 40; and we are paying our pastor his salary each week; paying ten per cent of all money received, to the 75 Million Campaign; keeping up the incidental expenses of the church and have raised enough money this month to take care of accrued interest on the church debt; the amount being some \$375.00. We are happier, our pastor is full of enthusiasm; members are being added to the church almost every Sunday—and, while we are not tithing for our own personal gain, yet there is not a member of the Tithers League without work, and some have increased their tithe from \$1.00 per month to \$10.00 per month. Our official Tithers League song is "I Gave My Life for Thee," and we sing that song every Monday night.

We have a poster in our meeting room to this effect:

BROKE?

JOIN THE TITHERS LEAGUE
If God gets His, and I get mine,
Then everything will be just fine.
But, if I get mine, and keep His too,
What do you think that God will do?

WE BELIEVE HE WILL
COLLECT!

Most respectfully,

(Signed) Gale S. Lee.

GOING TO THE UNIVERSITY

The Oxford Baptist Church has always endeavored to become the church home to the young women and young men who come here from other parts of the state to attend the University. Last year there were more than 300 students here who were either members of a Baptist Church or who preferred the Baptist denomination.

As the student body increases each year, there is greater need on the part of the local church, for organized effort to handle this situation more effectually. Therefore, in order that this church may be better able to interest and enlist these young people, in Christian work throughout the year, the educational committee of the Oxford Church is asking the pastors of the state to cooperate in this work. So to this end will you, as soon as possible, send to Dr. L. P. Leavell, Oxford, Miss., the names of the members of your congregation who expect to attend the University this year, making note particularly of those now actively engaged in church work and stating what phase of work—whether S. S. teacher or officer, B. Y. P. U. work, playing in an orchestra, or singing in the choir?

Will you not further assist in this work by making an urgent appeal to these young people before they leave the home church, to line up with the church workers here? We want those students who are already working to continue their work and we shall endeavor to enlist others.

The above information, together with any words of advice concerning your student members, will be of invaluable assistance, as it is the purpose of this committee to use this information in adapting our own organization, as much as possible, to meet the University student situation.

In order that definite plans may be made for the reception of these Baptist students very soon after they arrive in Oxford, may we not earnestly urge that you give this matter your prompt attention? Delay on your part may mean the loss of active Christian service to some young man or young woman.

Cordially and faithfully,

L. P. Leavell,
C. Longest,
D. M. Russell,
Auber J. Wilds,
Ella Wright,
Educational Committee, Oxford
Baptist Church.

Crop conditions are extremely poor in many sections of the state, so it will require faith, grace, grit and hard work to raise the pledges of the Campaign. Let prayer be made that God will help His people to be honest.

Little Florence kept begging her father to take her to visit her grandmother, who lived at a distance. "You must remember that every time we go to see grandma it costs ten dollars," said her father, "and ten dollars don't grow on every bush." "Grandmas don't grow on every bush either," answered Florence promptly. They went.—Ex.

IN MEMORIAM

In Memory of D. F. Holmes

David Holmes died March 27th, buried the 29th, 1923. He was a loving father and husband. He was married to Louisiana Showe October the 27th, 1872. There was born to this union ten children, six boys and four girls; two precede him to the beautiful land.

"You are gone but not forgotten
And we love you as of yore,
You have gone to be with Jesus
On that bright and peaceful shore.
You will never be forgotten
Never from our memory fade,
Loving hearts will always linger
Round the grave where you are
laid.

Peaceful be your sleep, dear David,
It is sweet to breathe your name,
In life we loved you dearly
In death we do the same.

How hard it was to part from one
we loved dear,
But we know it was God's will,
Or He would have left you here.
No sorrow will ever befall you,
No sickness and death any more.
You are safe in the arms of Jesus
On that bright eternal shore."
—One That Loved Him Best.

R. J. Boone

It is with a sad heart that we come to speak of the recent death of our beloved brother, Rev. R. J. Boone, which occurred at his home in Wanilla. He began to preach during or immediately after the Civil War and continued in the work as long as he was able, only surrendering the active work when physical disability forced him to do so. For more than forty years he ceased not to declare the whole counsel of God. He was a Baptist in the true sense of the word, and was ever ready to give you a tangible reason as to why he was a Baptist. He sought no honor for himself and seemed to be content to occupy a lowly seat among his brethren.

He belonged to a class of pioneer preachers who will never be properly appreciated by the people of the present generation. I was associated with him in a number of meetings as far back as thirty-five years ago. We were first cousins. This gave me an opportunity to know him as few men did, and can say truly that his life was one of complete sacrifice. When the time came to go he stopped not to count the cost. Many a time the way was dark before him and he so expressed it, but it did not deter him. While he held a sword in one hand with which he fought the wolf from the door, he held the sword of the Spirit, the Word of God in the other, crying aloud and sparing not. He was a power in God's hands in the pulpit. I have heard strong men and women cry aloud for mercy under the great power of his preaching.

I recently heard a railroad man of prominence say that several years ago he with a party of young folks went out joy-riding one Sunday even-

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We remember her loved ones in
our prayers and sympathy.

—J. E. McCraw.

In Memoriam

Mere words serve but inadequately to express our irreparable loss in the death of Mother Frances Marion Richmond Houston, who after fourteen months of suffering, in her home about one o'clock Thursday, September 4, 1924, went to sleep to wake in glory. She was born Nov. 28, 1863, aged 60 years, 9 months and 6 days; faithful member of the Methodist Church; married to J. F. Houston in 1892; was the mother of 2 boys and 5 girls. These are all grown and were present during her affliction and burial in the Golden Grove cemetery, four miles east of Neshoba.

We remember her loved ones in our prayers and sympathy.

—J. E. McCraw.

In Memory of E. A. Simmons

The subject of this brief tribute was born April 4th, 1854, near Cuba, Ala. His early life was spent on his father's farm. His educational advantages were such as were available at the common country schools of the time. As a boy he displayed the traits of character that found expression in his conduct during his whole life. He was always thoughtful and careful about what he said or did. He never spoke or acted hastily. I was his school-mate for a number of years and I can truly say that I don't remember having ever known him to give offense to anybody. He was the most quiet and peaceably disposed child that I ever associated with. In manhood the same traits dominated his life.

He was a man of good business judgment but never ostentatious about it. He always had a sacred regard for the opinions and rights of others. With him every duty, in every relation of life, was regarded as an obligation that called for its faithful performance.

On October 4th, 1888, he was married to Miss Fanny Wright, an industrious young lady of good family. I doubt if any couple ever felt more

ing. Their way led them by a school house where there was to be preaching at 3 o'clock. They stopped and the preacher happened to be the subject of this sketch. The message was so pungent that he soon saw himself a lost sinner, and Jesus as his only Savior. What was true of him is undoubtedly true of hundreds of others. He has built his own monument which is more enduring than money can build. He was a man of great faith and preached the old time gospel in its purity and the people flocked in great numbers to him. It's no wonder that so many of our church houses are practically empty nowadays. When one considers that he is sure to hear nothing of the fundamental doctrine of Christianity and therefore nothing that is calculated to uplift.

I could write a book on the life of this good man but must stop by saying may God's tender care be with his loved ones, and especially his beloved companion, who survives him. For great has been the sacrifice that she has made. All honor to her for the part that she has played in this long life of service for the Lord.

—W. H. Boone,
Puckett, Miss.

THE BAPTIST RECORD

MT. ARARAT

At Erivan, the capital of Russian Armenia, I had my first full sight of Mt. Ararat, and I can think of no single peak of such noble dignity. It rises in lonely grandeur from a wide desert plain to an altitude of 17,000 feet, the plain being 2,400 feet above sea level. Ararat is a great cone-shaped extinct volcano, and Erivan, the city that lies at its base, is a garden of flowers and fruits, an oasis of forty springs, its green trees and red roofs breaking suddenly on the traveler as the road makes its final wind. The morning after our arrival I walked out on the veranda of the Near East Relief personnel house, and there in the clear air, seeming so near that one might canter to its base before breakfast, void of every trace of cloud, stood Ararat, its snowy turban gleaming in the morning sun. I felt like falling to my knees before the God who chose such a spot as the site on which to give the human race a new start. The brown of the wide Armenian plain, the green gardens of Erivan, the white dome of Ararat and the blue vault of heaven, made an appeal no cathedral man built could approach.—Selected.

GREETINGS FROM LYON

Just a line to say that I enjoyed a series of services last week with the brethren at Shiloh Church, 12 miles east of Winona. They have a splendid young fellow as pastor, Brother L. S. Fowler, far advanced for his age and experience.

This was our fourth trip out there and we have noticed with joy the progress they are making there. They have had a great battle against "hard-shellism" and are winning. They have bought a good organ and new books for their worship and are rapidly gaining in the missionary spirit, endeavor and giving, due largely to the pastor and a few chosen of God's leaders. Had seven additions.

At Lyon this week we are having Dargan's "Doctrines of Our Faith" taught by Wyatte Hunter. The book is great and Mr. Hunter is splendid and the class is every whit as good. Hunter was a great "find" in the S. S. work, we think here.

Yours in service,
—D. A. McCall.

SOME MEETINGS By J. A. Lee

Webb: My first meeting was with the Webb Church and R. G. Leavell did the preaching and Virgil Posey led the singing. The meeting reached the whole town and community. There were nine for baptism and six by letter and at the close of the meeting a prayer meeting was organized and at the first meeting there were about fifty and still holding up fine.

Tutwiler: The first Sunday in June and week following we held our meeting with the Tutwiler Church. Brother T. C. Johnson, the pastor of Marks, did the preaching, and Brother Posey conducted the song service and both the singing and the preach-

ing were of the best kind and many of the church members were revived. There were two for baptism and eleven by letter.

Walnut: This church is about six miles west of Vance and was organized about two years ago and is in a splendid community and in connection with a splendid high or consolidated school. We organized with twelve members and now we have about eighty. We held our meeting at this church the fifth Sunday in August and Brother Johnson of Marks did the preaching and the pastor with the assistance of home talent did the singing. There were twenty-five for baptism and fourteen by letter and the whole church and community revived. We have outgrown the school house and must have a church building soon.

Darling: It was my pleasure to assist Brother Norman Roberts in a meeting at this church, and having served this church for six months last year and held the meeting while pastor, I very much enjoyed being with them again. There were eight by letter and six by baptism and the Christian people much revived.

Providence: This church is in Choctaw County some six or eight miles out from Weir and has for its pastor Brother J. H. D. Watson, who has been with them for many years. Just before the meeting Brother Watson had a very serious operation and was not able to attend the meeting but one day—Sunday—and he installed his helper as pastor and returned home. We closed on Friday night with one by letter and one under the watchful care of the church, and the church on higher ground and the whole church invited me back for another year.

New Haven: This church is also in Choctaw County, and Brother Watson is its much beloved pastor and he has been with the church for thirty years. We had great crowds and a good time. The pastor was able to be with us all the time during this meeting. There were twelve for baptism and two by letter and the church greatly revived, and this church invited me back for another year also and it will not be hard to go back to these great old country churches, the Lord willing.

THEN THE FUN BEGAN

"I can't keep visitors from coming up," said the office boy dejectedly. "When I say you're out they won't believe me. They all say they must see you."

"Well, put them off somehow," said the boss with a worried look. "Whatever they say, just tell them, 'That's what they all say.' Be firm. See?"

"Yes, sir."

That afternoon a lady called. She had hard features and an acid expression, and she demanded to see the boss at once.

"Impossible," said William.

"But I'm his wife," persisted the lady.

"That's what they all say," said the boy.

\$5 MILLION CAMPAIGN RECEIPTS FOR AUGUST, 1924			Grenada	Montgomery	6.40	Tallahatchie
Church	County	Amount	Grenada First	Norfield	79.00	Ashland—Cascilla
Natchez	Adams	259.00	Mt. Paran	5.00		Spring Hill
West Corinth	Aleorn	5.62	Biloxi First	197.44		Tutwiler
Amite			Gulfport 2nd Grace Mem	6.00	134.45	Tate
Galilee—Gloster		297.50	Long Beach	50.00	12.10	Central Coldwater
Gillsburg		3.50	Hinds	60.75	141.50	Hickory Grove
Mt. Olive		10.00	Bethesda	246.50	15.00	Loxahoma
Mars Hill		168.30	Clinton	200.00	141.24	Tippah
Ethel	Attala	2.00	Davis Memorial	87.00	68.00	Blue Mountain
Pleasant Ridge	Benton	20.65	Griffith Memorial	215.00		Tishomingo
	Bolivar		Jackson First—W. M. S.	1,525.25	145.80	Belmont
Cleveland		139.14	Jackson Second	30.00	10.00	Tishomingo
Duncan		146.80	New Salem	16.25		Tunica
Gunnison		5.00	Palestine	12.00	5.00	
Merigold		112.12	Salem		5.15	Union
Pace		60.00	Terry	40.35		
Rosedale		70.00	Utica	92.75	10.00	Mt. Pleasant
Shaw		77.50	Holmes	7.00		New Albany
Shelby		210.00	Antioch	40.00		New Harmony
	Calhoun		Goodman	100.00	5.00	
Banner		2.00	Lexington	33.34	169.35	Walthall
Midway		55.00	Pickens	32.70		
Pleasant Ridge	Carroll	7.85	West		3.00	Salem
	Chickasaw		Humphreys		8.10	Smyrna
Bethel		33.86	Jackson		5.85	Warren
Houston—W. M. U.		15.00	Pascagoula First	47.12		Antioch
Pleasant Ridge		24.50	Wade	5.00	5.00	Vicksburg First
Van Vleet		1.53	Jasper		169.35	Washington
	Choctaw		Jefferson			Bourbon
Ackerman—Sunbeam		1.00	Fayette	46.51	5.16	Greenville
Beulah		19.00	Jefferson Davis		39.75	Hollandale
Concord		89.00	Ebenezer	10.00	54.25	Leland
	Claiborne		Prentiss	828.00	37.35	Wayne
Hernville		22.00	Jones		204.00	Webster
Port Gibson	Clarke	5.00	Bethlehem			
Antioch		15.45	Blodgett—W. M. S.	4.70		
Enterprise		48.75	Ellisville	25.00		
Harmony		11.30	Laurel First	6.00		
	Clay		Laurel—Kingston	300.00	17.00	
Siloam—W. M. S.		2.00	Ovett	1.15	17.00	
West Point		693.00	Kemper	17.00		
	Coahoma		Lafayette	22.00		
Coahoma—W. M. S.		10.13	New Hope	20.00		
Jonestown		22.50	Oxford—W. M. U.	211.94	17.00	
Lula		10.26	Lamar			
	Copiah					
Damascus		47.37	Lauderdale			
Georgetown		322.75	Hickory Grove	5.00		
New Zion		40.30	Kewanee	57.60	17.00	
Pine Bluff		109.50	Meridian First	267.87	44.50	
Pleasant Hill		38.12	Meridian Fifteenth Ave.	156.09	28.75	
Poplar Springs		34.90	Meridian—Highland	240.00		
Sardis		46.50	Meridian Southside	82.40		
Shady Grove		20.15	New Hope	5.00		
Springs Hill		6.50	Oak Grove	28.39		
Sylvanena		5.08	Salem	5.00		
Wesson		8.00	Toomsuba	7.50		
	Covington		Lawrence			
Mt. Olive		60.00	Monticello	45.00		
	DeSoto		Newhebron	6.00		
	Forrest		Providence	5.00		
Central		16.75	Shiloh	10.50		
Hattiesburg First		646.45	Leake	17.00		
Hattiesburg Immanuel		300.00	Friendship—Lena	17.00		
Hattiesburg Main St.		550.00	Lee			
Peta		27.00	Center Hill	7.60		
Zion Hill		21.00	Saltillo	2.00		
	Franklin		Tupelo	163.20		
Hopewell		31.05	Verona	4.00		
McCall's Creek		29.50	Leflore			
Meaterville		105.00	Greenwood—W. M. S.	496.13		
Roxie		243.50	Greenwood 2nd—Oak St.	60.00		
	George		Schlater	5.00		
Rocky Creek		16.80	Lincoln	36.00		
	Greene		Bogue Chitto	6.00		
General Association		15.89	Brookhaven	212.62		
Leakesville		10.00	Moaks Creek	7.75		

OLD SERIES
VOLUME XLV

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LELAND'S PASTOR

I see from the daily press that Rev. E. H. Marriner, PhD., of Humboldt, Tenn., is coming to the church at Leland, Miss. The members of that church are to be congratulated on securing one of the coming young ministers of the South. Dr. Marriner is a real Kingdom builder, he is eloquent, scholarly, consecrated and aggressive.

He has accomplished a wonderful work at Humboldt in every way, the church has had something like 400 additions during his ministry, and has built one of the finest Sunday School plants anywhere in the land. The brethren of Mississippi can count on his efficient co-operation in all denominational work. He also has an unusual helper in his gracious and queenly wife, who has all the qualifications for the position she fills.

—E. K. Cox.

"Well, sah," said the porter, "we's due to 'rive 'bout one-fifteen by youah watch, less'n you set her up, two-fifteen Eastahn Standard time, three-fifteen city time, if we ain't an houah an' fifty minutes late, which we is."—Life.